

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
LIBRARY

CALENDAR

OF THE

THEOLOGICAL SEMINARY

OF THE

EVANGELICAL LUTHERAN CHURCH

AT

CHICAGO, ILL.

1894 — Fourth Year — 1895

FLEMING H. REVELL COMPANY,
NEW YORK. CHICAGO. TORONTO.

Vol. 4

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CALENDAR.

1894.

- Oct. 4.—THURSDAY, 9 A. M. Fall Term begins.
Dec. 17.—MONDAY, 9 A. M. Written Examinations begin.
Dec. 19.—WEDNESDAY, 5 P. M. Fall Term ends.

CHRISTMAS HOLIDAY.

1895.

- Jan. 2.—WEDNESDAY, 9 A. M. Spring Term begins.
Jan. 2.—WEDNESDAY, 2 P. M. Preliminary Examinations continue.
Jan. 4.—FRIDAY, 5 P. M. Written Examinations end.
April 11.—THURSDAY, 9 A. M. Easter Holiday begins.
April 16.—TUESDAY, 9 A. M. Easter Holiday ends.
April 29.—MONDAY, 9 A. M. Final Examinations begin.
May 3.—FRIDAY, 5 P. M. Final Examinations end.
May 7.—TUESDAY, 10 A. M. Oral Examinations by the Directors.
May 8.—WEDNESDAY, 10 A. M. Board of Directors meets.
May 8.—WEDNESDAY, 8 P. M. Annual Address.

SUMMER VACATION.

- Oct. 1.—TUESDAY, 10 A. M. Matriculation Examinations begin.
Oct. 2.—WEDNESDAY, 9 A. M. Final Examinations begin.
Oct. 2.—WEDNESDAY, 9 A. M. Board of Directors meets.
Oct. 3.—THURSDAY, 10 A. M. Fall Term begins.
Dec. 18.—WEDNESDAY, 9 A. M. Preliminary Examinations begin.
Dec. 20.—FRIDAY, 5 P. M. Fall Term ends.

CHRISTMAS HOLIDAY.

1896.

- Jan. 2.—THURSDAY, 9 A. M. Spring Term begins.
Jan. 2.—THURSDAY, 2 P. M. Preliminary Examinations begin.
Jan. 3.—FRIDAY, 5 P. M. Preliminary Examinations end.
April 2.—THURSDAY, 9 A. M. Easter Holiday begins.
April 7.—TUESDAY, 9 A. M. Easter Holiday ends.
May 4.—MONDAY, 9 A. M. Final Examinations begin.
May 8.—FRIDAY, 5 P. M. Final Examinations end.
May 14.—THURSDAY, 8 P. M. Graduation Exercises.

BOARD OF DIRECTORS.*

CLASS I.—Term Expires First Wednesday in October, 1895.

REV. W. A. PASSAVANT,	Pittsburg, Pa.
REV. J. F. OHL,	Milwaukee, Wis.
MR. A. J. DETZER,	Fort Wayne, Ind.
MR. C. H. BROOKS,	Goshen, Ind.

CLASS II.—Term Expires First Wednesday in October, 1896.

REV. CHARLES KÖRNER, <i>Secretary</i> ,	Chicago, Ill.
REV. H. W. ROTH, D. D., <i>Treasurer</i> ,	Chicago, Ill.
MR. J. A. BOHN,	Minneapolis, Minn.
MR. W. B. WOLFE,	Pittsburg, Pa.
REV. HIRAM PETERS,	Toledo, Ohio.

CLASS III.—Term Expires First Wednesday in October, 1897.

REV. W. K. FRICK,	Milwaukee, Wis.
MR. C. A. SMITH,	Minneapolis, Minn.
REV. S. WAGENHALS, D. D., <i>President</i> ,	Fort Wayne, Ind.
MR. M. L. DECK,	Decatur, Ill.

FACULTY.

REV. REVERE FRANKLIN WEIDNER, D. D., LL. D., <i>President and Professor of Dogmatics and Exegesis.</i>
REV. HENRY WARREN ROTH, D. D., <i>Professor of Practical Theology.</i>
REV. GEORGE HENRY GERBERDING, D. D., <i>Secretary and Professor of Historical Theology.</i>
REV. WILLIAM AUGUSTUS SADTLER, M. A., PH. D., <i>Instructor in Greek, Philosophy, and Biblical Introduction.</i>
REV. JEREMIAH FRANKLIN OHL, M. A., MUS. D., <i>Instructor in Church Music, Liturgics, and Diaconics.</i>
REV. WILLIAM KELLER FRICK, M. A., <i>Instructor in Sacred History, Encyclopædia, and Ethics.</i>
REV. EMANUEL NATHANAEL HEIMAN, <i>Instructor in Hebrew.</i>

* Originally appointed by the General Council of the Evangelical Lutheran Church in North America, and now elected from Synods of the General Council.

COURSES OFFERED.

I. — For Resident Students.¹

1. Theological Encyclopædia	-	3 hours weekly.
2. New Testament Greek, Junior Course	3	" "
3. Old Testament Hebrew, Junior Course	4	" "
4. Biblical Introduction	- - - 3	" "
5. Church History	- - - 5	" "
6. English New Testament	- - - 3	" "
7. English Old Testament	- - - 3	" "
8. Biblical Theology	- - - 3	" "
9. History of Philosophy	- - - 3	" "
10. Greek Exegesis and Textual Criticism	3	" "
11. Hebrew Exegesis	- - - 3	" "
12. Moral Philosophy and Christian Ethics	3	" "
13. Catechetics, Evangelistics, and Diaconics	3	" "
14. Dogmatics	- - - 5	" "
15. Symbolics and History of Dogmas	- 3	" "
16. Homiletics	- - - 3	" "
17. Pastoral Theology, Liturgics, and Church Polity	- - - 3	" "
18. Apologetics and Theological Literature	3	" "

¹ Arranged in the order in which regular students, preparing for graduation, are advised to take up the courses.

II. — Post-Graduate Courses for Non-Resident Pastors.**I. *Exegetical Theology.***

1. Theological Encyclopædia and Hermeneutics.
2. Hebrew and Old Testament Exegesis.
3. Greek and New Testament Exegesis.
4. Aramaic, Syriac, and Arabic.
5. Introduction, Higher and Textual Criticism.

II. *Historical Theology.*

6. Church History and Christian Archæology.
7. Special Periods of Church History.
8. Patristics (Greek, Latin, and English).
9. Symbolics and Confessions.
10. History of Dogmas.

III. *Systematic Theology.*

11. Apologetics.
12. Moral Philosophy and Christian Ethics.
13. Dogmatics (Latin).
14. Dogmatics (English).
15. Dogmatics (German and Scandinavian).

IV. *Practical Theology.*

16. Christian Art and Architecture.
17. Catechetics, Evangelistics, and Diaconics.
18. Homiletics and Sacred Oratory.
19. Pastoral Theology.
20. Liturgics and Church Polity.

V. *Philosophy.*

21. History of Philosophy and one System.
22. Psychology and Logic.
23. Comparative Religions.
24. Rational Theism.

FORMER STUDENTS ALREADY ORDAINED.*

Ordained in 1893.

FECHTENBURG, REV. C. H.	Kenosha, Wis.
JOHNSON, REV. B. B.	Minneota, Minn.
LOCKREM, REV. N. J.	Norway, Ill.
OLANDER, REV. J. T. O.	Millville, Mass.
SIGURDSON, REV. J. A.	Akra, N. Dak.
VOSS, REV. C. E. G.	Parkersburg, Ia.

Ordained in 1894.

ANDA, REV. A. C.	Tacoma, Wash.
GARMOE, REV. S. N.	Berlin Mills, N. H.
HETLAND, REV. JOHN,	Chicago, Ill.
KOLSTE, REV. T. S.	Benton, Iowa.
LEAS, REV. J. A.	Goshen, Ind.
POHLMANN, REV. F. C.	Daykin, Neb.
PROTTENGEIER, REV. C. G.	Peoria, Ill.
SOE, REV. J.	Latimer, Ia.
TILLER, REV. C. E.	Lee, Ill.

*From ten different Synods, and ordained by their respective Synods, before graduation in this Seminary.

CATALOGUE OF STUDENTS.

FOURTH YEAR, 1894-95.

Regular Students.

Candidates for Graduation in the Completed Course.

KOLSTE, REV. THORMOND SEVERIN,*	-	Benton, Iowa.
LEAS, REV. JOSEPH ALLEN,*	- - -	Goshen, Ind.
MACK, GUSTAV,	- - - - -	Dubuque, Iowa.
BOULTON, MERRELL ELLWOOD,	- - -	Goshen, Ind.
<i>Takes 4.†</i>		
BUGGE, JOHN PETERSEN,	- - -	Romsdalen, Norway.
<i>Takes 1, 5, 12, 14.</i>		
CLEMENS, JOHN JONSSON,	- - - - -	Chicago, Ill.
<i>Grad. 1, 2, 3, 4, 5, 6, 7, 8. Takes 11, 14, 15.†</i>		
CRILE, AUSTIN DANIEL,	- - - - -	Baltic, Ohio.
<i>Takes 1, 2, 4, 5, 6, 7.†</i>		
EVANS, WILLIAM,	- - - - -	Chicago, Ill.
<i>Grad. 1, 4, 6, 7, 8.—Takes 5, 12, 13, 14.†</i>		
HAECKER, EDWARD,	- - - - -	Iowa City, Iowa.
<i>Takes 4, 7.†</i>		
HALL, WILLIAM,	- - - - -	Sheet Harbour, N. S.
<i>Takes 1, 4, 7.†</i>		
HAUSER, REV. CHRISTIAN HENRY,	- - -	Jubilee, Iowa.
<i>Takes 1, 7, 14, 17, 18.†</i>		
HERSHBERGER, CHARLES EDGAR,	- - -	Luray, Va.
<i>Takes 1, 2, 3, 4, 5, 7.</i>		
HOEFER, BENJAMIN FRANKLIN,	- - -	Dayton, Ohio.
<i>Grad. 1, 4, 5, 6, 7, 8.—Takes 2, 3, 12, 13, 14.†</i>		
HOGSHEAD, LUTHER,	- - - - -	Arbor Hill, Va.
<i>Takes 1, 2, 5, 7, 14, 15.</i>		
JENSEN, FRANK EDWARD,	- - - - -	Chicago, Ill.
<i>Grad. 1, 4, 5, 6, 8.—Takes 2, 7, 13, 16.†</i>		
JONSSON, GUNNLAUGUR,	- - - - -	Winnepeg, Manitoba.
<i>Grad. 4, 6.—Takes 2, 7.†</i>		
KABELE, GEORGE PHILIP,	- - - - -	Platteville, Wis.
<i>Takes 1, 4, 7.†</i>		
KUHLMANN, ERNEST JOHN EMIL,	- - -	Hanover, Germany.
<i>Grad. 1, 2, 3, 4, 6.—Takes 7, 9, 12, 14, 18.</i>		

* Ordained in 1894.

† Is also preparing for the *Matriculation Examination*. The numbers refer to regular courses offered by the Seminary. As the Calendar each year is printed before the results of the *Pass Examinations* are known, announcements of graduation in the separate courses will be made the year following.

MATTHIAS, AUGUST.	Maxfield, Iowa.
<i>Takes 1, 4, 7, 9, 14, 16, 17, 18.</i>	
MENGERS, VIGGO JULIUS A. C.,	Fredericia, Denmark.
<i>Grad. 3, 4, 6—Takes 1, 2, 5, 7, 11.†</i>	
MUNSON, MONROE ANDREW,	Chicago, Ill.
<i>Grad. 4.—Takes 7†</i>	
OFTEDAL, REV. GUSTAV,	Buxton, N. D.
<i>Takes 3, 10, 14, 15.</i>	
PETERSON, JOHN,	Chicago, Ill.
<i>Takes 4, 7.†</i>	
PRIESKE, ALBERT AUGUST,	New Kensington, Pa.
<i>Takes 7, 12, 13, 14, 15, 16.</i>	
ROCHE, CHRISTIAN LASSENSON,	Granite Falls, Minn.
<i>Takes 1, 2, 4, 5, 7, 14.</i>	
RUMBARGER, JOHN JULIUS STIREWALT,	Farmersville, Ohio.
<i>Grad. 1, 2, 3, 4, 5, 6.—Takes 7, 9, 10, 12, 14</i>	
SAPPENFIELD, JOHN VALENTINE,	Gila, Ill.
<i>Takes 4, 7.†</i>	
SCHAAP, PAUL ALEXANDER,	Chicago, Ill.
<i>Grad. 1, 4, 6, 7, 8, 13, 17—Takes 2, 3, 14, 16, 17.</i>	
SILJAN, OLE GABRIEL UELAND,	Madison, Minn.
<i>Grad. 2, 3, 5, 8, 14.—Takes 7, 9, 10, 11, 12, 13, 16</i>	
SKAARSTAD, ANDREW JOACHIM,	Minneapolis, Minn.
<i>Takes 4, 7.†</i>	
SOLBERG, CHARLES ORRIN,	Beloit, Wis.
<i>Grad. 1, 2, 3, 4, 5, 6.—Takes 7, 9, 10, 11, 12, 14, 15.</i>	
SOLOMONSON, CARL,	Kimbrae, Minn.
<i>Takes 1, 2, 3, 4, 5, 6.</i>	
STAEBLING, WILHELM,	Clinton, Iowa.
<i>Takes 9, 12, 14, 17, 18.</i>	
THVEDT, REV. NILS B.,	Cambridge, Iowa.
<i>Takes 7, 10, 11, 12, 14, 15.</i>	
WALLACE, CALVIN LUTHER,	Centerville, Minn.
<i>Takes 4.†</i>	
WHITMAN, ISAIAH,	St. Peter, Minn.
<i>Grad. 1, 2, 3, 4, 5, 6.—Takes 7, 9, 10, 11, 12, 13, 16.</i>	
WOLD, OSCAR RUDOLPH,	Twin Valley, Minn.
<i>Takes 4, 7.†</i>	
YUNG, HERMAN AMBROSE WALTER,	Lenexa, Kan.
<i>Grad. 1, 2, 3, 4, 6, 8.—Takes 5, 7, 12, 13, 14, 15, 16, 17.</i>	

*Post-Graduates.**

ANDA, REV. A. C.	Tacoma, Wash.
<i>Takes 2, 3.</i>	
BAILEY, REV. E. R.	Attica, Ohio.
<i>Takes 1, 3.</i>	
BAINES-GRIFFITH, REV. D.	Smith Center, Kan.
<i>Takes 1, 2, 3.</i>	

† Is also preparing for the *Matriculation Examination*.

* Non-resident pastors pursuing systematic theological studies after ordination. Those only are enrolled who have made report of work done, and who are doing genuine work. The numbers refer to the post-graduate courses as given in the Calendar.

DALE, REV. W. H.	- - - - -	Williamstown, Pa.
<i>Takes 1, 6, 22.</i>		
DONNER, REV. A.	- - - - -	Willard, Mich.
<i>Takes 2, 3.</i>		
EBERT, REV. D. P.	- - - - -	New Washington, Ohio.
<i>Takes 1, 2, 3.</i>		
FECHTENBURG, REV. C. H.	- - - - -	Kenosha, Wis.
<i>Takes 1.</i>		
FJELSTAD, REV. H. O.	- - - - -	Sloan, Iowa.
<i>Takes 1, 5, 6, 14.</i>		
FOCHT, REV. JOHN B.	- - - - -	Lewistown, Pa.
<i>Takes 1, 12, 14, 20, 21.</i>		
GALLADAY, REV. R. E.	- - - - -	Baltimore, Md.
<i>Takes 1, 6, 12, 14, 18, 19, 22.</i>		
GEBERT, REV. GEORGE,	- - - - -	Tamaqua, Pa.
<i>Takes 1, 2, 12, 17.</i>		
GJEVRE, REV. A. H.	- - - - -	Fertile, Minn.
<i>Takes 1, 4.</i>		
HANSEN, REV. N.	- - - - -	Ferndale, Cal.
<i>Takes 1, 7, 9, 10.</i>		
HANSON, REV. H. A.	- - - - -	Morrisonville, Wis.
<i>Takes 1.</i>		
HEILMAN, REV. U. P.	- - - - -	Athol, Pa.
<i>Takes 6, 14.</i>		
HERTEL, REV. A. F.	- - - - -	Bunker Hill, Ill.
<i>Takes 2, 4, 6, 15.</i>		
HETLAND, REV. J.	- - - - -	Chicago, Ill.
<i>Takes 1, 6, 9, 12, 14, 18, 22.</i>		
HOLZT, REV. JOHN E.	- - - - -	Madrid, Iowa.
<i>Takes 1.</i>		
HUFFARD, REV. J. A.	- - - - -	Pulaski, Va.
<i>Takes 2, 10, 14.</i>		
HURSH, REV. J. G. M.	- - - - -	Jonesboro, Ill.
<i>Takes 6.</i>		
JENSSON, REV. J. C.	- - - - -	Clinton, Wis.
<i>Takes 1, 5, 6.</i>		
JOHNSON, REV. B. B.	- - - - -	Minneota, Minn.
<i>Takes 2, 3, 9, 21.</i>		
KEEVER, REV. E. F.	- - - - -	Boston, Mass.
<i>Takes 17, 20.</i>		
KELLER, REV. S. L.	- - - - -	Carmel, W. Va.
<i>Takes 1, 6.</i>		
KIBLER, REV. W. M.	- - - - -	Greensboro, N. C.
<i>Takes 1, 6, 10, 14, 18, 19, 21, 22.</i>		
KINARD, REV. M. M.	- - - - -	Columbia, S. C.
<i>Takes 1, 11, 12, 14.</i>		
KRAUSS, REV. E. F.	- - - - -	Leechburg, Pa.
<i>Takes 1, 3, 6, 11, 14, 16, 20, 21.</i>		
KUDER, REV. J. H.	- - - - -	Lehighton, Pa.
<i>Takes 1, 6, 12, 14.</i>		
KURTZ, REV. W. H.	- - - - -	Seattle, Wash.
<i>Takes 11.</i>		
LAURY, REV. P. A.	- - - - -	Marietta, Pa.
<i>Takes 1, 6.</i>		

LOCKREM, REV. N. J.	- - - - -	Norway, Ill.
<i>Takes 1, 5, 9.</i>		
MC DANIEL, REV. R. E.	- - - - -	Tarentum, Pa.
<i>Takes 1, 9.</i>		
MILLER, REV. C. ARMAND,	- - - - -	Salem, Va.
<i>Takes 1, 2, 3.</i>		
MITTERMAIER, REV. J.	- - - - -	Ixonia, Wis.
<i>Takes 21, 22.</i>		
MURPHY, REV. J. L.	- - - - -	Rock Island, Ill.
<i>Takes 1, 3, 18.</i>		
NEUBAUER, REV. F. W.	- - - - -	Gilead, Neb.
<i>Takes 1, 6, 19, 12, 15, 19, 20.</i>		
NEWELL, REV. W. W.	- - - - -	Winthrop, Minn.
<i>Takes 5, 12, 18, 21.</i>		
OBERLY, REV. FRANK C.	- - - - -	Luray, Va.
<i>Takes 1, 3, 6.</i>		
OLANDER, REV. J. T. O.	- - - - -	Millville, Mass.
<i>Takes 1, 2, 3, 6, 9, 12, 17, 21.</i>		
PEDERSEN, REV. J.	- - - - -	Gordon, Neb.
<i>Takes 1, 3, 7.</i>		
RASMUSSEN, REV. H. E.	- - - - -	Lanesboro, Minn.
<i>Takes 1, 3, 7, 9, 12, 14, 18, 22.</i>		
REHRIG, REV. W. M.	- - - - -	Greenville, Pa.
<i>Grad. 1, 5, 6, 22.— Takes 12, 18, 19, 20, 21, 24.</i>		
RUDOLPH, REV. JOHN C.	- - - - -	Hanover, Kan.
<i>Takes 1, 2, 7, 11, 15, 16, 21.</i>		
RUPP, REV. J. C. F.	- - - - -	Scottdale, Pa.
<i>Takes 1, 3.</i>		
SCHACHT, REV. J. C.	- - - - -	Mc Zena, Ohio.
<i>Grad. 1.— Takes 3, 6.</i>		
SCHMUCKER, REV. G. M.	- - - - -	Canton, Ohio.
<i>Takes 1, 3, 9, 12, 14, 17, 18, 22.</i>		
SEAMAN, REV. G. S.	- - - - -	Adamsburg, Pa.
<i>Takes 1, 2, 3, 6.</i>		
SHEALY, REV. H. F.	- - - - -	Staunton, Va.
<i>Grad. 1.— Takes 6, 14.</i>		
SHEATSLEY, REV. J.	- - - - -	Delaware, Ohio.
<i>Grad. 1, 12.— Takes 3, 6, 15.</i>		
SIGURDSON, REV. J. A.	- - - - -	Akra, N. Dak.
<i>Takes 2, 3, 9, 21.</i>		
STEIMLE, REV. A.	- - - - -	Red Wing, Minn.
<i>Takes 1, 18, 20, 21.</i>		
STOLPE, REV. M.	- - - - -	New York, N. Y.
<i>Takes 1.</i>		
STOUGH, REV. W. L.	- - - - -	Philadelphia, Pa.
<i>Takes 1, 6, 9, 12, 18, 20, 21, 22.</i>		
TIMM, REV. J. A.	- - - - -	New Haven, Conn.
<i>Takes 1, 6.</i>		
TREXLER, REV. H. A.	- - - - -	Rural Hall, N. C.
<i>Takes 1, 6, 9, 14.</i>		
UMBENHEN, REV. J. H.	- - - - -	Pottsville, Pa.
<i>Takes 1.</i>		
WAGNER, REV. J. C.	- - - - -	Reading, Pa.
<i>Takes 1, 2, 3, 6, 11, 14, 18, 23.</i>		

WATERS, REV. M. S.	- - - - -	Newark, N. J.
<i>Takes 1, 6, 11, 12, 18, 19, 21, 23.</i>		
WYSE, REV. J. H.	- - - - -	Pomaria, S. C.
<i>Takes 5, 6, 18.</i>		
ZIEGLER, REV. J. A. M., PH. D.	- - - - -	Louisville, Ky.
<i>Takes 1, 2, 3, 6, 12, 14, 17, 23.</i>		

SUMMARY :

<i>Regular students,</i>	- - - - -	38
<i>Post-graduates,</i>	- - - - -	60
<i>Total,</i>	- - - - -	98

Synods represented :

Regular students :	15 Synods.
Post-graduates :	11 additional Synods.
<i>Total,</i>	26 Synods.

General Council :	7 Synods.
United Synod, South :	6 " "
General Synod :	4 " "
Synodical Conference :	1 Synod.
Independent Synods :	8 Synods.

ORIGIN AND AIM OF THE INSTITUTION.

IN the opening Sermon before the General Council at its Convention in Chicago, in 1869, the Rev. Dr. Passavant called special attention to the necessity of establishing a Lutheran Theological Seminary in Chicago, and in the minutes of that convention resolutions are recorded in favor of such a movement.

It was also "solemnly resolved to take the necessary steps toward the establishment of such an institution." After some of the preliminary steps had been taken towards carrying these resolutions into effect, among which were the securing of a site for the Seminary through the liberal gift of Dr. Passavant, the adoption of a constitution, and the election of the first professor by the General Council, circumstances arose in several of the district synods over which the Council had no control, which delayed immediate action; while the great fire in Chicago and its serious results made it impossible to open the Seminary until Oct. 1, 1891. Meanwhile, in the imminent needs of our foreign people for pastors for their churches, several synodical institutions had been called into being. The original aim of the Seminary, however, remains the same. It is to educate our future ministry for the Western field, from the material in this field, who can minister to our people of various nationalities not only in their own tongues, but also in the language of their adopted country. The distinctive aim of this Seminary, so far as the providence of God may make this possible in our relations to existing institutions, is to train and educate "men of pure faith, of a holy life, and of the requisite natural gifts and education, in the faith and usages of the Evangelical Lutheran Church, as set forth in the Fundamental Principles of Faith and Church Polity, as declared by the General Council of the Evangelical Lutheran Church in North America, at its Convention, November 20 to 26,

1867, at Fort Wayne, Indiana, so that by all necessary learning and practical skill they may be fitted for the ministry of the gospel, especially in connection with the Evangelical Lutheran Church." (*Revised Charter.*)

RELATION OF THE SEMINARY TO THE GENERAL COUNCIL.

The exact relation of the *Theological Seminary of the Evangelical Lutheran Church at Chicago* to the General Council of the Evangelical Lutheran Church in North America was not finally decided until at the meeting of the General Council held at Fort Wayne, Ind., in October, 1893.

The committee appointed by the General Council at Buffalo, N. Y., in 1891, to which the whole subject of the Theological Seminary at Chicago was referred, and which "was expected to look into the history of this Institution, as well as into the relations which the General Council has sustained to it, so that it may be in a condition to determine what its relations to said Seminary are and ought to be," made an elaborate report, covering the whole history of the Chicago Seminary, from its first mention in the minutes of the General Council of 1869, to date. (See *Minutes of the General Council*, 1893, pp. 40-61.) This comprehensive report closes as follows :—

"The history we have given establishes the following :—

1. "*That the General Council is responsible for the establishment of a Theological Seminary at Chicago, and has done everything, except in the way of pecuniary support, to entitle that Institution to be called the General Council's Theological Seminary in a sense in which that title cannot be claimed by any other Institution.*

2. "*That it originally contemplated an Institution in which the ministry for the English, German, and Scandinavian peoples should be trained. . . .*

3. "*That it was clearly the intention of the General Council to keep itself free from all pecuniary responsibility, and that the Seminary should look to certain of the Synods of the General Council, who might unite in sustaining it, for its support.*"

After a full discussion of the whole subject in all its

bearings, the General Council adopted the following Resolutions : —

I. " That the General Council herewith expresses its appreciation of the importance and desirableness of the Theological Seminary at Chicago, as well as its confidence in the Board of Directors appointed by this Council, and that it cordially commends this young institution to our pastors and people.

II. " That the General Council in view of the past, and in consideration of its relations to the Synods of which it is composed, is persuaded that it is not in a condition to own and to manage a Theological Seminary, and that it will be best for all concerned if it sustains precisely the same relations to all the Theological Seminaries within its bounds. . . .

III. " The General Council requests that the changes rendered necessary by this action in the Charter of the Chicago Seminary be made to conform to the above action, and that these changes be made in such a way as not to imperil the historical connection and thorough doctrinal unity of said institution with this body."

In accordance with the request of the General Council the Charter was amended May 10, 1894, so as to conform to this action of the General Council.

BRIEF HISTORY OF THE CHICAGO SEMINARY.

In 1891 the Board of Directors was appointed by the Officers of the General Council, in accordance with the resolution passed in Chicago in 1886, and reaffirmed at Pittsburg in 1889. The charter was granted July 29, 1891, and amended May 10, 1894, in accordance with the request of the General Council. On the 30th of September, 1891, the Board was organized, and Rev. Dr. R. F. Weidner was elected *Professor of Dogmatics and Exegesis*, and Rev. Dr. H. W. Roth, *Professor of Practical Theology and Church History*. On Oct. 1, 1891, the public services connected with the opening of the Seminary were held in the Mission Chapel, adjoining the Seminary property, at the corner of Clark and Addison streets, Lake View, Chicago.

During the *first* year (1891-92) six regular and five irregular students were enrolled, and in addition, sixteen pastors placed themselves under the direction of the Faculty to pursue post-graduate courses.

It was in the spring of 1892 that the first building (a professor's house occupied by Dr. Weidner) was erected

on the Seminary grounds, which cover two acres of the fine grove located on the North Side of Chicago, near Lake Michigan, bounded on the east by Sheffield Avenue, on the north by Waveland Avenue, and on the west by Clark Street.

During the *second* year (1892-93) twenty-three regular and eight irregular students were enrolled, and thirty-nine pastors pursued prescribed post-graduate courses, making seventy in all, coming from twenty different Lutheran Synods; viz., from seven of the General Council, four of the United Synod, South, two of the Synodical Conference, and five from Independent Synods.

On Feb. 10, 1893, the corner-stone of Eliza Hall was laid, and finished in July, 1893, at the expense of about \$25,000. In this beautiful building there will be accommodations for fifty-six students, although for the present the first floor is used for a chapel and lecture rooms, and one large room on the fourth floor for the library, thus allowing room for but forty students.

During the *third* year (1893-94) thirty-one regular students were enrolled, and sixty pastors taking the post-graduate course, making a total of ninety-one, — the regular students belonging to twelve different Lutheran Synods, and the post-graduates to twenty-five Synods, of which eight Synods belonged to the General Council, four to the United Synod, South, four to the General Synod, two to the Synodical Conference, and seven were from Independent Synods.

As the special plan of the Seminary demanded a larger teaching force, the Board of Directors authorized the Executive Committee to call additional teachers as Instructors, and so Rev. Prof. William A. Sadtler, Ph. D., was called as Instructor in Greek and Sacred History, in 1892-93; and Rev. J. F. Ohl, Mus. D., as Instructor in Church Music, Liturgies, and Diaconics; and Rev. W. K. Frick, M. A., Instructor in Encyclopædia and Ethics (1893-94). A third regular professor was called in May, 1894, to the chair of *Historical Theology*, in the person of Rev. G. H. Gerberding, D. D.

During this *fourth* year (1894-95) thirty-eight regular students were enrolled, belonging to fifteen different Lutheran Synods, and sixty pastors taking the post-graduate courses, representing eleven additional Luth-

eran Synods, making a total of ninety-eight students, representing twenty-six different Synods, of which seven Synods belonged to the General Council, six to the United Synod, South, four to the General Synod, one to the Synodical Conference, and eight to independent Synods.

The great need now pressing upon the Institution is more accommodation for students, and a chapel or room large enough to hold from seventy-five to two hundred persons. This need can be provided for in one of two ways: either by erecting an additional separate building, to be known as the Executive Building, containing offices, lecture rooms, chapel, and the library, so that Eliza Hall can be had entirely for the use of students; or else a wing must immediately be added to Eliza Hall, of such a size that the first floor can be utilized as a chapel, and the upper floors for the accommodation of students. In either case a building must be erected within a year, or the Institution will be compelled to pay from \$40 to \$60 dollars monthly rent for suitable accommodations for students, and have no room in which all the students may assemble together at any one time. O, that God would raise up friends of the cause to provide funds for the carrying on of the great work of his kingdom! At least \$10,000 will be needed to put up *one* wing to the present building, or \$25,000 to put up the Executive Building. May God put it into the heart of one or more of his servants to erect a Memorial Building to the honor and glory of his name.

TERMS OF ADMISSION.

1. The *Theological Seminary* is open to all students of the Evangelical Lutheran Church who, having the proper gifts, give evidence of Christian character and experience. All students must have a good general education, and if possible, a full collegiate education. Exceptions will be made in cases where the student is advanced in years, and has had experience in teaching and in mission work; but in such cases the candidate is required to give evidence of such scholarship as will enable him successfully to pursue all the studies of the Theological Course.

2. Although the Seminary does not open before the first Thursday in October, applications for entrance should be sent at least two weeks previous, and if possible, by the first of May of each year. An early application would enable the Faculty to give such practical advice to the student as would greatly benefit him in the pursuit of his studies. All such applications should be sent to Prof. R. F. Weidner, 1311 Sheffield Avenue, Lake View, Chicago.

3. Applicants must furnish satisfactory testimonials to the Faculty as to their Christian character and practical ability, and all applicants for the regular course must furnish recommendations from pastors of the same synod to which the student belongs. Applicants from Institutions of the Lutheran Church must also furnish a recommendation from the Faculty of the institution where they have previously studied.

4. Every student shall be considered as a probationer during the first four months of his admission into the Seminary, after which his enrollment as a regular student may take place. If at any time during his stay at the Institution, the Faculty shall determine that it is not expedient to retain him any longer as a student, he shall be dismissed. If he applies to the Faculty for letters of

dismissal, the circumstances which led to his dismissal shall be stated in such terms as the Faculty may deem to be wise and just.

5. Every regular student, before he is enrolled as a permanent student of the Seminary, shall present to the Faculty in writing a brief account of his life, together with an explicit statement of the motives which induce him to devote himself to the ministry of the gospel.

MATRICULATION STATUTES.

1. All students will be required to pass the *Matriculation Examination* at their admission into the Seminary, or, if they should fail in some subjects, as soon after their entrance as possible. Latin, Greek, and German may be offered at the end of the first, second or third years.

2. Colleges graduates, having studied Latin, Greek, and German, are admitted without further examination, their Diploma being accepted in lieu of the *Matriculation Examination*.

3. Under no circumstances whatsoever will any student be graduated from this Seminary before he has passed the *Matriculation Examination* in all the stated subjects, including Latin, Greek, and German.

4. The ordinary *Matriculation Examination* shall be held twice a year, on the first Tuesday of October, and on the first Tuesday of May, beginning in each case at 9 : 30 A. M.

5. The examination in each subject will be partly oral and partly written. Students will be allowed three hours for their written examination in each subject.

6. Candidates must offer the following "Stated Subjects" for *Matriculation Examination* :—

1. Arithmetic (the whole).
2. Elements of Algebra.
3. Elements of Geometry.
4. Physics or Physiography.
5. Physiology.
6. General History and Geography.
7. English Grammar.
8. Composition and Rhetoric.
9. Psychology.
10. Logic.
11. Reading knowledge of German.

12. Latin Grammar.

13. Greek Grammar.

14. One Latin book. Any one of the following books will be accepted:—

Poetry.

Virgil: *The Æneid*. Any one Book.

Horace: *Odes*. One Book.

———: *Ars Poetica*.

———: *Epistles*.

Juvenal: *Satire X*.

History.

Cæsar: *Gaulic War*. One Book.

Livy: *Book XXI or XXII*.

Tacitus: *Germania*.

———: *Agricola*.

Oratory.

Cicero: *Orations*. Any Oration.

———: *De Oratore*.

Philosophy.

Cicero: *De Amicitia*.

———: *De Senectute*.

———: *De Officiis*. One Book.

———: *Tusculan Disputations*.

15. One Greek Book. Any one of the following books will be accepted:—

Poetry.

Homer: *Odyssey*. One Book.

———: *Iliad*. One Book.

Æschylus: *Agamemnon*.

Sophocles: *Antigone*.

Euripides: *Alcestis*.

Pindar: *Odes*.

History.

Herodotus: *Book V or VI*.

Thucydides: *Book VI or VII*.

Xenophon: *Anabasis*. Any Book.

———: *Cyropædia*. Any Book.

Oratory.

Demosthenes: *Philippics*. One Speech.

———: *Olynthiacs*. One Speech.

———: *De Corona*.

Lysias: *One Oration*.

Isocrates: *Panegyricus*.

Philosophy.

Xenophon: *Memorabilia*.

Plato: *Apologia*.

Aristotle: *Ethica*.

7. In Greek and Latin, the candidate will be examined on the contents as well as in the text of the book which he offers.

8. Before this *Matriculation Examination* is passed (excepting German, Latin, and Greek), students are not

permitted to take up at one time more than four regular courses in the Seminary.

9. As the Matriculation Examination for under-graduates is very rigid, many applicants fail to pass in some of the stated subjects, but the Seminary, through its *Instructors* and *Fellows*, furnishes ample opportunities for an earnest student to prosecute the more advanced of these *Pro-Seminar* studies (as Higher English, General History, Logic, Psychology, German, Latin, and Greek), in connection with his regular theological course.

STATUS OF ADVANCED STUDENTS OF THEOLOGY.

1. The peculiar plan of this Institution forbids the admission *ad eundem gradum* of students who have taken part of a theological course at other seminaries or at European universities.

2. As every course or department is independent, we know of no such distinctions as the Junior, Middle, or Senior Classes, although it is possible for a college graduate to pass all the examinations in the eighteen regular courses in three years.

3. An advanced student of theology, at his entrance into the Seminary, may offer for examination any or as many of the eighteen regular courses as he may be prepared for, or desire.

4. The following rules govern these examinations for advanced standing :—

1. The examinations will be both oral and written.

2. The written examinations will cover three hours in each subject.

3. The examinations will be rigid, and cover the subjects and text-books used in the course.

4. These *Pass Examinations* in each course are offered only during the months of May and October.

5. A student desiring to gain an advanced standing need not offer any subjects at entrance, but in addition to whatever courses he may select, can offer at the Preliminary Examination at Christmas, and at the Pass Examination in May, whatever subjects he may have formerly studied, whether at another theological seminary or privately.

6. No unordained student can graduate from this Seminary unless he has been enrolled as a regular resi-

dent student for one whole year, and that must be the last year before graduation.

7. The whole of the summer vacation, lasting nearly five months, can be used by students in preparing for advanced standing.

This applies not only to regular students, and to those who may have studied theology for one or two years, but also to graduates from other theological seminaries.

8. If those who thus present themselves for examination, having prepared themselves at other institutions or privately, are able to stand the written *Pass* Examinations in October or in May, they will receive credit for the subjects thus offered; but to pass such an examination successfully, the grade of 90 out of a possible 100 will be required.

THE COURSES OF STUDY.

The Chicago Seminary has taken a bold step forward in introducing such improvements in methods of instruction and in plans of study, as observation and experience have shown to be conducive to the highest and most exact scholarship, and helpful in providing the most practical benefits to students.

Among such improvements we may mention : —

I.—Separate Organization of the Subjects of Study.

All the sciences included in theology are logically arranged so as to be comprised in eighteen distinct and independent schools, or courses. The following Table will give a general idea of the stress laid upon the various departments of theology as offered each year in the Seminary. The numbers denote the hours given to a subject during the year of twenty-five weeks of study (excluding two weeks of examinations), and the reader will note that 25 means *one* hour weekly, 50 denotes *two* hours weekly, 75 denotes *three* hours weekly, 100 *four* hours weekly, 125 *five* hours weekly, for one whole year.

I. Theological Encyclopædia	-	-	-	-	75
<i>a.</i> Encyclopædia	-	-	-	-	50
<i>b.</i> Hermeneutics	-	-	-	-	25
II. N. T. Greek Junior	-	-	-	-	75
<i>a.</i> Greek Testament	-	-	-	-	50
<i>b.</i> Greek Method	-	-	-	-	25
III. Hebrew Junior	-	-	-	-	125
IV. Biblical Introduction	-	-	-	-	75
<i>a.</i> Bible Geography and Antiquities	-	-	-	-	25
<i>b.</i> Introduction	-	-	-	-	50
V. Church History	-	-	-	-	125
VI. English New Testament	-	-	-	-	75
<i>a.</i> Sacred History	-	-	-	-	25
<i>b.</i> Exegesis	-	-	-	-	50
VII. English Old Testament	-	-	-	-	75
<i>a.</i> Sacred History	-	-	-	-	25
<i>b.</i> Exegesis	-	-	-	-	50
VIII. Biblical Theology	-	-	-	-	75
<i>a.</i> Old Testament	-	-	-	-	25
<i>b.</i> New Testament	-	-	-	-	50

IX. History of Philosophy	75
a. History of Philosophy	50
b. Special System	25
X. Greek Exegesis	75
a. Exegesis	50
b. Textual Criticism and LXX	25
XI. Hebrew Exegesis	75
XII. Christian Ethics	75
a. Moral Philosophy	25
b. Christian Ethics	50
XIII. Catechetics, Evangelistics, Diaconics	75
a. Catechetics	25
b. Evangelistics	25
c. Diaconics	25
XIV. Dogmatics	125
XV. Symbolics and History of Dogmas	75
a. Confessions	25
b. Comparative Symbolics	25
c. History of Dogmas	25
XVI. Homiletics	75
a. Historical	25
b. Theoretical	25
c. Practical	25
XVII. Pastoral Theology, Liturgics, Church Polity,	75
a. Pastoral Theology	25
b. Liturgics	25
c. Church Polity	25
XVIII. Apologetics and Theological Literature	75
a. Apologetics	25
b. Theological Literature	50

In addition to these subjects, every student each week receives instruction in—

- Elocution, *one* hour.
- Homiletics, *one* hour.
- Liturgics, *one* hour.
- Church Music, *one* hour.
- English Literature and Style, *one* hour.

This course covers 1500 hours, or 500 hours yearly for three years, and a faithful student can graduate in all these subjects in three years, allowing twenty-five weeks in a year, averaging attendance at twenty recitations and lectures weekly.

II.—Each Subject is Completed in One Year.

The *Course* in each of the eighteen schools, or departments, is completed in one year, and each *subject* except Greek and Hebrew.

A graduate from another theological seminary, or a pastor who wishes to take up special studies, may thus enter the Seminary for a single year, and take up any of

the subjects he may desire, and graduate in the course thus selected.

Regular students who expect to graduate from the Seminary are advised to take up the courses in the logical and natural order. A college graduate, or a student of fair gifts, can take six courses yearly. Each subject is so presented and studied, and the work assigned is of such a nature that the *Preliminary Examinations* held at Christmas and New Year prepare for the *Pass Examinations* held in each subject in May, and if for any reason a student should fail at the examination in May, or his average should fall below that required for the degree of B. D. (9 or 90), he can use the time from May to October in privately reviewing, and may then offer the same subject or subjects at the *Pass Examinations* held in October. A student who is prepared can offer in October and May any subjects he may desire, whether he has attended lectures on that subject the previous year or not. The final test in all cases is the written examination in each subject, which lasts three hours. In case the student has not attended lectures on the subject offered, he must also stand an oral examination, and to graduate he must attain a grade of at least 90 out of a possible 100.

III.—A Systematic and Scientific Study of the English Bible.

A Theological Seminary should not only furnish facilities for studying the Scriptures in the original, but in these days of awakened interest in Bible study, it is of the utmost importance that students preparing to preach the gospel in the English tongue should become masters of the English Bible. In order to accomplish this, one course of three hours weekly is devoted each year to the special study of the English Bible, alternating between the Old and New Testaments. In addition to this, at the daily matin service two or three chapters are regularly read in concert by the whole Seminary, and twenty minutes each day is devoted to the exegesis of the most important books of the Bible.

During 1894-95, being the Old Testament year, there have been read in chapel, with brief comments, the books of Exodus, Leviticus, Numbers, Deuteronomy, Mark, Acts, Harmony of the Four Gospels (*Passion History*),

Isaiah, the twelve Minor Prophets, Daniel, and there have been carefully expounded, verse by verse, Exodus 1-7, the Messianic Psalms, Galatians (*Greek Text*), Romans 5-8 (*Greek Text*), Hebrews (*Greek Text*).

In connection with this work on the English Bible in chapel and in the three hours weekly lecture and exposition, each student is expected yearly to read the whole Bible through, and to commit to memory 300 carefully selected passages from Scripture.

IV.—Advanced Students not Possessing a Classical Education have Special Advantages.

This Seminary by no means advises students to shorten their college course; on the contrary, it urges a full collegiate education whenever practicable. But the needs of the Church in our Western States are of such a peculiar nature that we feel justified in offering to pious young men of natural gifts and thorough education, the privileges of this Seminary, even if they are lacking classical education. The courses and methods of instruction are of such a thorough character that it is possible for a bright student with a good education, and without any knowledge of Latin, Greek, German, or Hebrew at his entrance into the Seminary, to obtain a complete theological education in four years and graduate in each of the *eighteen* courses regularly offered. For those of less mental culture, it will take a longer time to complete the same courses.

But all such students must pass the *Matriculation Examination*, as laid down in the regulations governing the same, before graduation.

V.—Advanced Students of Theology have Special Advantages.

This is evident from the rules governing the Examination for advanced standing as given under the heading of *Status of Advanced Students of Theology*.

VI.—Pastors wishing to take up Special Studies, have Special Advantages.

Many Lutheran pastors are anxious to pursue some theological study, but cannot permanently give up their churches. Some of them could get leave of absence for a month or more, and take up some special studies, and then return to their field of work and privately continue their studies, and at the end of the year offer an

examination in the course or courses selected. We may call this one branch of the Theological Seminary Extension System. This Seminary offers such help to any pastor who wishes to avail himself of this opportunity.

This applies to pastors who are in residence, either the whole or part of a year. This plan of study will become popular among our younger clergy, as soon as its advantages are fully known. During the current year *four* pastors are availing themselves of the privileges of the Seminary, and in addition *four* graduates of other theological seminaries.

VII.—Post-Graduate Courses for Non-Resident Pastors.

The twenty-four courses outlined on page 5 of this Catalogue are open to all pastors of the Evangelical Lutheran Church.

Graduation in eight of these courses leads to the degree of Baccalaureus Sacræ Theologiæ Doctor (B. D.). One course may be taken from each of the five departments, and three are elective. But it must clearly be understood that no one can take up any one of these courses, unless he first gives satisfactory evidence that he can pass the examination required in the corresponding course offered in the regular curriculum of the Seminary. The examinations in most subjects, and in the main, will be written. Candidates may report for examination at any time between October and the first of May. When the degree is conferred and the diploma is awarded, the fee is twenty-five dollars. Residence is not required, as these courses may be pursued by the pastor while in charge of a congregation. Further information concerning text-books and courses will be furnished on application.

SPECIMEN POST-GRADUATE COURSE.

Theological Encyclopædia and Hermeneutics.

This course is recommended to be taken by every one, as it outlines the field of theology. It consists of two parts:—

I. *Text-Books:*

Weidner, *Theological Encyclopædia* (3 vols.).

Weidner, *Introduction to Dogmatic Theology*.

Schaff, *Theological Propædæutic*.

II. (a) For those who read German.

Text-Book : Zöckler's *Handbuch der Theologischen Wissenschaften* (4 vols.).

(b) For those who cannot read German.

Text-Books :

Terry, *Hermeneutics*.

Wright, *Introduction to the Old Testament*.

Dods, *Introduction to the New Testament*.

New *Oxford Helps*, with sixty-eight plates.

Robertson, *Old Testament and Contents*.

Schmauk, *Higher Criticism*.

Hammond, *Textual Criticism of New Testament*.

Weidner, *Biblical Theology of Old Testament*.

Weidner, *Biblical Theology of New Testament*.

Fisher, *Church History*.

Fisher, *Manual of Christian Evidences*.

Whittaker, *Augsburg Confession with Notes*.

Gumlich, *Christian Creeds and Confessions*.

Jacobs, *Elements of Religion*.

Schuette, *Before the Altar*. (Liturgics).

Horn, *Liturgics*.

Horn, *Evangelical Pastor*.

Broadus, *Preparation and Delivery of Sermons*.

Thompson, *Foreign Missions*.

[The books in this course will cost about \$20, the average price of *text-books* required in *each* post-graduate course. The student is allowed to substitute any books in his own library, covering the same subjects. Books can be ordered through the Seminary at special rates.]

EXAMINATION STATUTES.

1. No candidate can be graduated from this Institution unless he has passed the *Matriculation Examination*, and graduated in each one of the eighteen regular courses offered by this Seminary.

2. To graduate in any single course, the candidate must reach a grade of not less than 70 out of a possible 100 points. If the student has prepared privately, not attending any lectures on the subject, a grade of 90 is required for graduation. In grading the papers, as much stress is to be laid upon the form as the matter. In a possible grade of 100 points, each question is to have its proportionate value.

3. There shall be three regular written examinations each year in each course, known as the *Preliminary Examination*, and the *May* and *October Pass Examinations*.

4. The *Preliminary Examination* in each course shall be held during the third week in December and the first week of January in each year, and the *May Pass Examination* during the first week in May. An additional examination known as the *October Pass Examination* will be held in each course during the month of October, beginning on the first Saturday after the opening of the term, and continued on successive Saturdays until completed.

5. Three hours shall be allowed to the candidate in each examination. The hours set aside for such examinations shall be from 9 : 30 to 12 : 30 A. M., and from 2 to 5 P. M.

6. In addition to these written examinations there shall also be held weekly oral examinations, and in particular, an oral examination in each course before and by the Board of Directors of the Seminary, beginning at 10 A. M. on the second Tuesday in May of each year.

7. The questions proposed for the written examinations in each course shall be newly prepared each time,

and submitted to the Faculty, consisting of the regular professors of the Seminary; and such changes and additions may be made as shall be deemed expedient.

8. The duty of supervising the whole examination shall devolve upon the President of the Institution, in consultation with the Faculty and instructors.

9. The Faculty shall draw up the regulations governing the examination in each course, and publish them at least one year in advance.

REGULATIONS FOR THE EXAMINATIONS.

1. *Directions to Candidates.*

1. Be at your seat in the examination room a few minutes before the time fixed.

2. Bring with you ink and paper, and a small composition book, on which is pasted on the outside a small piece of white paper, on which the subject to be examined on is clearly written, with the writer's name in full.

3. Write only on one side of paper and leave a blank space of at least one inch after each answer.

4. Answer the questions in the order in which they are set. Write the number of each question before the answer. Do not write down the question.

5. As the time allowed is three hours, find out the average time for each question, and do not write so much upon two or three questions as to leave yourself no time to answer others which you are able to answer.

6. Each question has its proportionate value. If twenty-five questions are set, a correct answer has a value of 4. But if not clearly presented, or partly wrong, it will be graded accordingly, and may not count more than 2 or 3.

7. No communication between students while under examination will be allowed.

8. No books will be allowed in the examination room, with the exception of the original Hebrew or Greek texts of the Bible.

2. *Subjects of Examination.*

Examinations will be held in all the subjects offered in the eighteen regular courses.

3. *The Preliminary Examination.*

The Preliminary Examination, held in all courses during the third week of December and the first week of January, covers that part of each *subject* which has been studied during the three preceding months, and is a test and training for the *Pass Examination*. It is a fine mental discipline, and if passed successfully, gives stimulus for more exact study, and also some confidence of success in the final or *Pass Examination*. If the student fails in one or more courses, it reminds him, either that he has undertaken too much, or else that he does not yet know how to use his time rightly. One of two things will be necessary: either to concentrate his work on fewer courses, or else to apply himself more earnestly to his studies.

4. *Graduation.*

1. Graduation in any one course entitles the student to a diploma, with a degree of graduate in that course.

2. Graduation in all the eighteen courses entitles the student to a diploma with the degree of *Full Graduate* of the Theological Seminary of the Evangelical Lutheran Church, at Chicago, Ill. All students whose general average in the *eighteen* theological courses is 9 or 90, out of a possible 10 or 100; who shall not have a lower grade than 8 or 80 in any one course; who are graduates of colleges; or who have passed the Matriculation Examination, including Latin, Greek, and German, shall receive the degree of Baccalaureus Sacræ Theologiæ Doctor (B. D.).

3. Pastors not graduates of this Seminary, who graduate in eight of the post-graduate courses, shall be entitled to a diploma, and if satisfactory work has been done, shall receive the degree of Baccalaureus Sacræ Theologiæ Doctor (B. D.).

ANNOUNCEMENTS FOR THE PASS EXAMINATIONS

In May, 1895; October, 1895; and May, 1896.

I.—THEOLOGICAL ENCYCLOPÆDIA.

Candidates will be expected to have thoroughly mastered the contents of Weidner's *Theological Encyclopædia* (3 vols.). They must be able to give a full and exact (almost verbatim) analysis of (a) Psychological, (b) Grammatical, (c) Historical, (d) Scriptural, or (e) Doctrinal Hermeneutics (Vol. 1, pp. 123–155); and especial stress will be laid on the sections referring to *Patristics* (Table), *Symbolics* (account of most important denominations), *History of Dogmatics* (especially of the Ancient Church, and of the Lutheran Church), and on the arrangement of a theological library (thirty-six main alcoves).

II.—NEW TESTAMENT GREEK, JUNIOR COURSE.

Candidates must offer the *Greek Text of the Four Gospels and of the Acts of the Apostles*. They must show an especial acquaintance with the contents of the Gospels according to St. Mark and St. John, and with the subject-matter of the Acts.

The student is also expected to read the *Gnomon of Bengel* covering the part of the Greek New Testament which he offers at examination.

To graduate in this course it will be necessary to pass a rigid examination on Harper-Weidner's *Introductory New Testament Greek Method*. Especial stress will be laid on three things :—

1. The knowledge of a large vocabulary ;
2. The translation of English into Greek ;
3. The mastery of the verb, including all irregular verbs.

III.—HEBREW, JUNIOR COURSE.

For Beginners, having studied Hebrew seven months.

Candidates will be required to pass a rigid examination on Weidner-Ball's *Hebrew Grammar and Primer*.

Special stress will be laid on —

1. The knowledge of a good reading vocabulary.
2. The written translation of English into Hebrew.
3. The writing of the synopsis of the Hebrew verb (including all the irregular verbs).

4. Written translation of Hebrew into English.

The written translation of English into Hebrew will be based upon the *forty-three* exercises, covering over five hundred sentences, of Ball's *Hebrew Primer*, and the translation of the Hebrew into English, on the *forty-two Readings* from the Old Testament (as given in the same work), covering the best selections from Genesis, Exodus, Job, and the Psalms.

Candidates will be examined upon the following passages of the Old Testament:—

GEN. 1:1 to 2:3; 3:1-6; 9:12-16; 13:14-17; 22:1-13; 29:1-6; 32:10-12; 33:1-7; 37:23-29; 41:1-9, 15, 16, 25-32.

EX. 3:1-5; 9:14-18; 14:5, 9-14, 19-27.

DEUT. 30:11-19.

JOSH. 10:6-14.

JOB 1:1-21; 3:11-19; 4:12-20; 26:1-14; 28:12-28.

PSALMS 3, 23, 24, 29, 46, 67, 100, 114, 121.

ISA. 51:4-15.

IV.—BIBLICAL INTRODUCTION.

Candidates will be expected to show a competent knowledge of the contents, including the history of the Old and New Testaments, and be prepared to stand a rigid examination on —

1. Hurlbut's *Manual of Biblical Geography*;
2. Bissell's *Antiquities of the Bible*;
3. *New Oxford Helps*.

Especial stress will be laid on the *Chronological Chart of Bible History*, on the drawing of *Maps*, of Palestine, of the Old Testament world (inserting chief seas, mountains, rivers, and cities), of the Peninsula of Sinai (illustrating the journeyings of Israel), on the *Life of Christ*, the *Journeys of St. Paul*, and the *Analysis and Contents* of the individual books of the Bible.

V.—CHURCH HISTORY.

Candidates will be expected to have studied Kurtz's *Church History* (3 vols.), and to be able to answer any of the 1464 printed questions on Kurtz's *Church History*, specially published to aid the student in preparing for this examination.

VI.—ENGLISH NEW TESTAMENT.

Candidates will be expected to show a competent knowledge of the Contents as well as of the History of the New Testament, including the history of the New Testament times and of the period between the Old and New Testaments. They must give proof of a diligent study of the Four Gospels, and the Epistles of St. Paul, and must show an especial acquaintance with the Gospel according to St. Mark, the Gospel according to St. John, the Acts of the Apostles, and the later Epistles of St. Paul, including Colossians, Ephesians, Philemon, Philippians, 1 Timothy, Titus, and 2 Timothy.

Candidates will be required to pass a rigid examination upon the following text-books:—

Maclear's *Class-Book of New Testament History*.

Weidner's *Commentary on Mark*.

Weidner-Whitehead's *Notes on John*.

Weidner-Allen's *Notes on Acts*.

McClymont's *New Testament and its Writers*.

Weidner's *Studies in the Book* (3 vols.).

Revised New Testament, including *marginal notes*.

Books of reference which the student is expected to read:—

Farrar's *Life of Christ*.

Conybeare and Howson's *Life of St. Paul*.

This course will be offered in 1895-96, and every second year. The next *Pass Examination* will take place in May and in October, 1896.

VII.—ENGLISH OLD TESTAMENT.

Candidates will be expected to show a competent knowledge of the contents as well as the history of the Old Testament, including contemporary ancient history. They must give proof of a diligent study of the Pentateuch and the prophetic books. They must show an

especial acquaintance with the following books: The Pentateuch, the Psalms, Hosea, Isaiah, Daniel, Ezra, Nehemiah, Haggai, Zechariah, and Malachi, together with all the Messianic passages in the Old Testament.

Candidates will be required to pass an examination upon the following text-books:—

Revised Old Testament, including marginal notes.

Maclear's *Class Book of Old Testament History.*

Weidner's *Studies on Genesis.*

Payne-Smith on *Isaiah.*

Hervey on the *Historical Books.*

Churton on *Haggai, Zechariah, Malachi.*

Eddrup on *Ezra and Nehemiah.*

Robertson's *Old Testament and its Contents.*

[This Course is offered in 1894-95, and every second year. Pass Examinations will be held in May and October, 1895, and in May and October 1897.]

VIII.—BIBLICAL THEOLOGY.

Candidates will be examined on the biblical theology of the Old Testament and on that of the New Testament. In Old Testament theology special stress will be laid on—

1. The doctrines and ordinances of Mosaicism.
2. The theology of prophetism.
3. The doctrine of the Old Testament Wisdom literature.

In New Testament theology, stress will be laid on—

1. The teaching of Jesus;
2. The Petrine type of doctrine;
3. Paulinism;
4. The theology of John.

Candidates will be required to pass a rigid examination in the following works:—

Weidner's *Biblical Theology of the Old Testament.*

Weidner's *Biblical Theology of the New Testament.*

For collateral reading:—

Oehler's *Theology of the Old Testament*

Adeney's *Theology of the New Testament.*

IX.—HISTORY OF PHILOSOPHY.

Candidates are expected to have studied psychology and logic, and to have an exact knowledge of the history of philosophy, and especially of that period of philosophy

to which the philosophical author belongs, of one of whose works they have privately made a special study, and on which their *thesis* for graduation is based. The Pass Examination will cover the contents of Schwegler's *History of Philosophy*. In addition each student must prepare a *thesis* on some philosophical work, no two students being allowed to choose the same work of any philosopher. Candidates are advised to use the original of the works offered, but the works selected may be offered in an English translation in comparison with the original. Candidates, if they offer a translation, are requested to state in their list of books which translation they offer. The following works will be offered by individual students for the Pass Examination in May, 1895:—

Plato, *Republic*.

Aristotle, *Nicomachean Ethics*.

Descartes, *Méthode*.

Spinoza, *Ethics*.

Berkeley, *Principles of Human Knowledge*.

Kant, *Critique of Pure Reason*.

Hegel, *Philosophy of History*.

Schopenhauer, *Religion and other Essays*.

Spencer, *Education*.

X.—NEW TESTAMENT GREEK EXEGESIS.

Candidates must offer the whole of the Greek Testament, and show an especial acquaintance with the Greek text and exegesis of the Epistles to the Galatians, Romans, and Hebrews.

The student is also expected to have read the whole of Weidner's edition of Bengel's *Gnomon*, Schaff's *Companion to the Greek Testament and English Version*, and at least twelve *Psalms* in the *Septuagint Version*.

The Examination Paper will cover —

I. Textual Criticism; either —

Schaff's *Companion*, or

Hammond's *Textual Criticism*, or

Warfield's *Textual Criticism*.

II. New Testament Greek Grammar.

Green's *Hand-book*, or

Burton's *New Testament Moods and Tenses*, or

Goodwin's *Greek Moods and Tenses*.

III. Greek Testament.

Westcott and Hort's *Greek Testament*, or
 Tischendorf's *Eighth Minor Edition of the Greek Testament*;
 Swete's *Psalms in Greek*;
 Ellicott on *Galatians*, or
 Lightfoot on *Galatians*, or
 Philippi on *Galatians*;
 Liddon on *Romans*, or
 Boise on *Romans*, or
 Vaughan on *Romans*, or
 Philippi on *Romans*;
 Vaughan on *Hebrews*, or
 Westcott on *Hebrews*, or
 Delitzsch on *Hebrews*.

[In 1896-97 the course covers for special study the Greek Text of the *Pastoral Epistles*, the *Epistles of John*, *Colossians*, and *Ephesians*.

In 1897-98 the Greek Text of *Galatians*, *Romans*, 1 and 2 *Corinthians*.]

XI.—HEBREW OLD TESTAMENT EXEGESIS.

Candidates are expected to have read one-fourth of the Hebrew Bible, covering at least three hundred pages of the Hebrew Text,

100 pages *Pentateuchus*,
 75 pages *Prophetæ Priores*,
 60 pages *Prophetæ Posteriores*,
 40 pages *Hagiographa*.

Candidates will be examined in Hebrew philology, and are expected to show a special knowledge of all the *Messianic passages* in the Old Testament, including especially Psalms 2, 8, 16, 22, 40, 45, 72, 100; Isa. 40-66, and any *five* of the Minor Prophets.

Each candidate is expected to hand in a thesis for graduation, which shall consist of a brief grammatical and exegetical commentary, on *five* of the *Minor Prophets*.

The following text-books will be required:—

Baer-Delitzsch's *Hebrew Texts*, or
 Theile's *Hebrew Bible*, or
 Letteris's *Hebrew Bible*.
 Mitchell-Gesenius's *Hebrew Grammar*, or
 Green's *Hebrew Grammar*, or
 Davidson's *Hebrew Syntax*.
 Harper's *Hebrew Vocabularies*.
 Schaff-Lange's *Minor Prophets*.

Schaff-Lange's *Psalms*, or
 Perowne's *Psalms*, or
 Delitzsch's *Psalms*.
 Schaff-Lange's *Isaiah*, or
 Delitzsch on *Isaiah*.

XII.—CHRISTIAN ETHICS.

Candidates will be expected to stand an examination in philosophical ethics as well as Christian ethics.

The following texts will be required:—

Hickok's *Moral Science*, or
 Fleming's *Moral Philosophy*, or
 Calderwood's *Moral Philosophy*, or
 Aristotle's *Ethics*, or
 Porter's *Moral Science*, or
 Janet's *Theory of Morals*, or
 Hopkins's *Law of Love*, and
 Weidner's *Christian Ethics*.

XIII.—CATECHETICS, EVANGELISTICS, DIACONICS.

In *Catechetics* candidates will be expected to show an acquaintance with the whole history and literature of catechetics, and manifest an exact knowledge of the theory and art of catechising.

The subject may be studied in —

Van Oosterzee, *Practical Theology*. Pp. 448-509.
 Kuebel, *Katechetik*.
 Harnack, *Katechetik*.
 Zezschwitz, *Praktische Theologie*. Pp. 178-245.
 Achelis, *Praktische Theologie*. Pp. 139-269.

In *Evangelistics* candidates will be expected to show an acquaintance with the history of foreign missions, the mission fields of the world, missionary methods, medical missions, missions to the Jews, the place of education in missionary work, the missionary in his relation to literature, the organization and government of native churches, and home work for missions.

The subjects may be studied in : —

The Missionary Year-Book for 1889.
 Johnston, *Report of the Centenary Conference on Protestant Missions*. 2 vols. 1888.
 Warneck, *Modern Missions and Culture*.
 Smith, *Short History of Foreign Missions*.
 Lowe, *Medical Missions*.

Each candidate, in addition to the general work required, must make a special study of some particular *mission field*, as if he intended to go forth as a missionary (no two students being allowed to select the same field), and he must show an acquaintance with the history, ethnography, and geography, of the people or country selected, its religion, literature, and philosophy. [As our Seminary library contains about one hundred of the best modern works on missions, opportunity is given for special work in this direction.]

In *Diaconics* (home and inner missions) candidates will be expected to show an acquaintance with the peculiar nature and difficulties of the *home* mission work of our church in this country, arising —

1. From the variety of languages spoken;
2. From our peculiar Synodical relations;
3. From the immense immigration of diverse nationalities belonging to our church.

In *Inner Mission* candidates will be expected to show an acquaintance with the whole history of the inner mission, and have a special knowledge of the labors of Francke, Canstein, Sturm, Hauge, Oberlin, Falk, Pestalozzi, Chalmers, Elizabeth Fry, Goszner, Barth, Wichern, Fliedner, Lœhe, Kapff, and Schæfer, and be familiar with the scientific presentation of the science as given in the works of Schæfer and Wichern.

The subject may be studied in —

Schæfer, *Leitfaden der inneren Mission*.

Endlich-Wacker, *The Deaconess's Calling*.

XIV.—DOGMATICS.

Candidates will be expected to show an acquaintance with the whole science of dogmatic theology, covering introduction to dogmatic theology and the seven great departments : —

- I. *Theologia*, or Doctrine of God.
- II. *Anthropologia*, or Doctrine of Man.
- III. *Christologia*, or Doctrine of the Person of Christ.
- IV. *Soteriologia*, or Doctrine of the Work of Christ.
- V. *Pneumatologia*, or Doctrine of the Work of the Holy Spirit.
- VI. *Ecclesiologia*, or Doctrine of the Church and Sacraments.

VII. *Eschatologia*, or Doctrine of the Last Things.

Each candidate will be expected to be able to present on each special and controverted doctrine —

1. The Scripture teaching;
2. A brief history of the development of the church doctrine;

3. Romanism versus Protestantism;

4. Lutheran versus Reformed Protestantism;

5. Lutheranism versus Modern Speculations.

The following text-books will be required: —

Weidner, *Introduction to Dogmatic Theology*.

Weidner, *Biblical Theology of Old Testament*.

Weidner, *Biblical Theology of New Testament*.

Weidner, *Studies in the Book*.

Weidner, *Christian Ethics*.

Schmid, *Doctrinal Theology of Lutheran Church*.

Jacobs, *Elements of Religion*.

Book of Concord (English, German, Swedish, Norwegian, or Latin).

The subject may be studied in —

Luthardt, *Kompendium der Dogmatik*.

Martensen, *Dogmatics* (English, Danish, German, or Swedish).

Krauth, *Conservative Reformation*.

Björling, *Den Kristliga Dogmatiken*.

Krogh-Tønning, *Christ. Dog. Fundamental-lære*.

Frank, *System der christl. Wahrheit*.

Vilmar, *Dogmatik*.

XV.—SYMBOLICS AND HISTORY OF DOGMAS.

Candidates will be expected to show a thorough acquaintance with historical and comparative symbolics, a special knowledge of the differences between the Lutheran Church and the Roman Church, as well as the differences between Lutheran Protestantism and Reformed Protestantism (Presbyterians, Methodists, Baptists, Congregationalists, Episcopalians, and the various sects).

In the history of doctrines the candidate will be expected to show an exact knowledge of the development of all the principal doctrines. *Symbolics* may be studied in —

Gumlich, *Christian Creeds and Confessions*.

Whitaker, *The Unaltered Augsburg Confession*.

Guenther, *Symbolik*.
 Jacobs, *Book of Concord*.
 Krauth, *Conservative Reformation*.
 Chemnitz, *Examen Concilii Tridentini*.
 (Original or German.)

The *History of Doctrines* may be studied in —

Hagenbach, *History of Doctrines* (Smith or Plumptre).
 Harnoch, *Wegreiser in der Kirchen- und Dogmengeschichte*.

XVI.—HOMILETICS.

Most of the training in this course is of a practical character, covering weekly —

1. One hour training in elocution.
2. One hour practical homiletics (sketches and criticism).
3. One hour reading of the liturgy, the Scriptures, and delivery of sermons,—all three hours being obligatory upon all students during their studies.

Candidates, in addition to this, receive weekly two hours instruction in this course, and will be expected to show a special acquaintance with —

1. The theory and practice of rhetoric.
2. The history of preaching.
3. The theory of preaching.
4. The art of preaching.

The subject may be studied in —

Frink-Phelps, *English Style in Public Discourse*.
 Broadus, *Preparation and Delivery of Sermons*.
 Van Oosterzee, *Practical Theology* (Homiletics, pp. 58–344).

XVII.—COURSE OF PASTORAL THEOLOGY, LITURGICS, AND CHURCH POLITY.

In *Pastoral Theology* candidates will be expected to show an acquaintance with the whole subject as discussed in the scientific works of Achelis, Harnack, and Zetzschwitz.

In *Liturgics* candidates will be expected to show an acquaintance with the whole subject as discussed in the scientific works of Harnack, Zetzschwitz, Kliefoth, and Schœberlein.

In *Church Polity* candidates will be expected to show an acquaintance with the whole subject as discussed in the scientific works of Achelis, Harnack, Richter, and Zeschwitz.

Pastoral Theology may be studied in —

Horn, *Evangelical Pastor*.

Walther, *Americanisch-Lutherische Pastoral Theologie*.

Harnack, *Praktische Theologie*.

Liturgics may be studied in —

Bennett, *Christian Archæology*.

Horn, *Liturgics*.

Jacobs, *Lutheran Movement in England*.

Schuetter, *Propositions on Liturgics*.

Hammond, *Liturgics, Eastern and Western*.

Church Polity may be studied in —

Bennett, *Christian Archæology*.

Beck-Richter-Dove, *Grundriss des Gemeinen Kirchen-Rechts*.

XVIII.—APOLOGETICS AND THEOLOGICAL LITERATURE.

In *Apologetics*, candidates will be expected to show an acquaintance with the modern scientific presentation of this science.

The subject may be studied in —

Stewart, *Hand Book of Christian Evidences*.

Fisher, *Grounds of Theistic and Christian Belief*.

Christlieb, *Modern Doubt and Christian Belief*.

Luthardt, *Fundamental Truths*.

Flint, *Theism*.

Flint, *Anti-theistic Theories*.

Bruce, *Apologetics*.

In *Theological Literature* candidates will be expected to show an acquaintance with the best theological literature of all lands, and an especial knowledge of the authors and books read and commented upon during the year.

In 1893-94 the class read and criticised the following works:—

Justin Martyr, *Apology*.

Chrysostom, *On the Priesthood*.

Augustine, *Confessions*.

Anselm, *Cur Deus Homo*.

Luther, *Primary Works*.

In 1894-95 the following works were read and commented upon:—

Clement, *Epistle to the Corinthians*;
Epistle to Diognetus;
The Didache.

Polycarp, *Epistle to the Philippians.*

Ignatius, *Seven Epistles.*

Barnabas, *Epistle*;

The Shepherd of Hermas.

Augustine, *City of God*, 2 vols.

Anselm, *Our Deus Homo.*

Luther, *Address to the Nobility*;

On Christian Liberty;

The Babylonish Captivity.

In 1895-96 the following works will be read and criticised:—

Cyril of Jerusalem, *Fourth Lecture on the Creed.*

Augustine, *On Faith and the Creed.*

Augustine, *Sermon to Catechumens.*

Rufinus, *Commentary on the Apostles' Creed.*

Cyril of Alexandria, *Three Epistles.*

Leo, *Epistle to Flavian*;

Definition of Faith by the Council of Chalcedon.

Fortunatus, *Exposition of the Athanasian Creed.*

Delitzsch and Von Hofmann, *Theologische Briefe*;

Formula of Concord.

EXPENSES.

No charge is made for tuition and room rent, but a contingent fee of \$15, about fifty cents weekly, is charged for incidental expenses. Good boarding can be obtained at \$2 a week, the students having formed a co-operative club, renting their own house, and engaging their own cook and caterer, and dividing the expense. Books and stationery will cost about \$25 to \$40 each year, according to the studies pursued.

A student can, with economy, meet all his necessary expenses, board, washing, and books included, with \$150.

SEMINARY YEAR AND VACATION.

There is really but one session, which begins on the first Thursday of October, and closes with public exercises in one of the Lutheran churches of the city, on the second Wednesday of May. No public recitations

or lectures, however, are held during ten days at Christmas, and during three days at Easter, the students then being expected to prepare for their examinations. It is of the utmost importance that students be present on the opening day of the session. Introductory lectures are delivered on that day by the professors, and the course in each of the schools begins immediately. Those who arrive later will suffer much inconvenience. A delay of a few weeks may render it extremely difficult, and in some of the schools impossible, to prosecute the studies successfully. The vacation of twenty-two weeks during the summer months affords a good opportunity for the students to engage in the practical work of the Church, as teachers, colporters, and assistants to missionaries; and a young man of experience can thus, by his own earnings, do much toward his support while preparing for the ministry.

CITY MISSIONARY WORK.

Chicago is one of the greatest missionary centers of the Lutheran Church in the world. Students of various nationalities (there are in attendance this year students representing ten nationalities, and preaching in eight different living languages) will find opportunity to do missionary work among their own people.

This Seminary, in the providence of God, hopes to aid in solving the great problem of our Church in providing for the carrying on of the work of home and inner missions here in the city of Chicago. There is no Lutheran Seminary in the world where students can receive a more practical training in direct experimental Christian work.

Every student is assigned to some special work, and as much stress is laid upon this practical training as upon the theoretical. Our students this year are carrying on six different Lutheran missions, and working in ten additional Lutheran congregations.

The great needs of missionary work in Chicago also providentially gives the Chicago Lutheran Theological Seminary an opportunity which is not possessed by any other Lutheran Seminary, of solving the most difficult problem that meets us in the question of ministerial edu-

cation,—“How to assist young men, having no means of their own, in preparing for the ministry.”

The solution is this :—

1. Every student who needs help must earn his own way, as every worthy man is willing to do.

2. He does this by engaging in practical Church work, under direction of the Faculty, for which he is entitled to a fair remuneration.

3. In order to make this plan as effective and far-reaching as possible, such remuneration for missionary work or Church work done shall not exceed \$100 yearly.

4. In order that this extra work may not interfere too much with his studies, the student is expected to devote only about three hours weekly, and the whole of Sunday, to this special work.

5. The congregation or synod receiving the benefit of the student's labors is expected, as far as possible, to supply the money to the Seminary for the payment of the student.

6. All work done in the interests of the Home and Inner Mission of the General Council ought to be heartily encouraged and supported by the Church through her various missionary agencies.

7. In the hope of attaining this ideal, the Seminary authorities have adopted the following—

REGULATIONS GOVERNING FELLOWSHIPS, SCHOLARSHIPS, EXHIBITIONS, AND CLERKSHIPS.

1. A fellowship may be assigned to any college graduate of fine scholarship, who may be appointed by the Faculty to prepare undergraduates for the Matriculation Examination in advanced English, Latin, Greek, and German.

Such fellowships shall be appointed from year to year, with an annual value of from \$50 to \$100, not to exceed the latter sum.

2. The Faculty may offer each year such scholarships, exhibitions, and clerkships as may be provided for by the respective donors to their special objects.

3. *Scholarships*, of the annual value of \$100, can only be awarded after a competitive examination in some special course, and are open to all candidates. *All those*

holding scholarships must obligate themselves to engage in mission work in Chicago, under the direction of the Faculty.

A successful candidate not in need of pecuniary assistance, and not having the inclination or time to engage in missionary work while pursuing his studies, may relinquish the whole or part of his emoluments, while retaining the status of a scholar, and the money so relinquished will be devoted to other scholarships or exhibitions.

4. Scholarships, exhibitions, or clerkships, awarded to students as the result of the competitive Preliminary Examinations at Christmas, avail for the current year; those awarded at the Pass Examinations in May, apply for the ensuing year.

5. *Exhibitions* differ from scholarships in that they are confined to students who produce evidence of their need of assistance, and are usually of less value than scholarships, very seldom exceeding an annual value of \$75. They are also awarded after a competitive examination, and may be given to a student whose general average in his courses in any one year is 90 out of a possible 100, or 95 in at least two of six courses.

Students awarded exhibitions must obligate themselves to engage in mission work in Chicago, under the direction of the Faculty.

6. *Clerkships* are offices to which certain duties such as proctor, working in the library, taking care of the buildings, or of the grounds of the Seminary, are attached. They may be assigned to students who need pecuniary assistance, and may also be awarded by competitive examinations, if deemed necessary.

7. The wish of the donors as to fellowships, scholarships, exhibitions, and clerkships, and as to the respective amounts of each, shall sacredly be fulfilled.

8. The funds available for these different purposes are derived from two sources.

I. — INVESTED ENDOWMENTS.

1. The *Charles Sydney Passavant Foundation*, instituted in 1894, by Mrs. Jane Passavant in honor and as a memorial of her husband, consisting of the sum of

\$5000, the interest of which is to be used to assist at least three deserving students each year. From this fund there are awarded annually, according to the above regulations, such fellowships, scholarships, exhibitions, or clerkships, as in the judgment of the Faculty be deemed most desirable.

2. The *Oliver P. Boord Foundation*, instituted in 1894, by Mrs. Johanna P. Boord, in honor and as a memorial of her son, consisting of the sum of \$1000, the interest of which is to be used to assist a deserving student. From this fund there is awarded annually one *exhibition* of the value of \$60.

II. — ANNUAL GIFTS.

To carry forward this important work we need not only the prayers but also the offerings of our people. We have such confidence in God and in the blessed fruits resulting from this method of aiding students *to help themselves*, that we feel assured the church will furnish the means to carry on the work.

Every \$100 devoted to this object will accomplish a double purpose:—

1. It aids a deserving student to support himself, so that he maintains his independence, and—

2. It aids the Lutheran Mission work in Chicago to the same extent.

FELLOWSHIPS.

During the year 1894-95 there were awarded four fellowships.

1. The *Henry Jarecki Fellowship* of the annual value of \$100, to Ernest J. E. Kuhlman, for instruction in German, and Assistant Librarian.

2. The *Synod of the North West Fellowship* of the value of \$65, to Isaiah Whitman, for instruction in Physiology, etc.

3. The *Charles Sydney Passavant Fellowship* of the value of \$50, to Gustav Mack, for instruction in German.

4. The *Charles Sydney Passavant Fellowship* of the value of \$50, to Charles O. Solberg, for instruction in Latin.

SCHOLARSHIPS.

During the year there were also awarded two scholarships:—

1. The *Henry Jarecki Scholarship* of the value of \$100 to Gunnlaugur Jonsson for the highest standing (99) in the *Preliminary Examination* in New Testament Greek Junior, and as Assistant Librarian.

2. The *Charles Sydney Passavant Scholarship* of the annual value of \$100 to Viggo J. A. Mengers for the highest standing in the *Preliminary Examination* in Church History, also Assistant Librarian.

EXHIBITIONS..

During the year there were also awarded two exhibitions:—

1. The *Oliver P. Boord Exhibition* of the annual value of \$60, to John Clemens, for general scholarship, and missionary work.

2. The *John P. Weyerhæuser Exhibition* to Oscar Wold for general scholarship, and as Assistant Librarian.

CLERKSHIPS.

During the year there have also been awarded two clerkships:—

1. The *Samuel Wagenhals Clerkship* of the annual value of \$100 to Monroe Munson, for general scholarship, and as Assistant Librarian.

2. The *Charles Sydney Passavant Clerkship* to Frank E. Jensen, of the value of \$100, as Proctor.

LECTURESHIPS.

In order to carry out the plans of this Seminary, arrangement will be made from time to time, by courses of lectures delivered by specialists, to discuss before the students the living questions which pertain to the life of our Church in this country. With the approval of the Board, the Faculty made arrangements for the following courses of lectures before the students of the Seminary in their respective years:—

1892-93.

On Church Music.

Five Lectures. BY REV. J. F. OHL, M. A., MUS. D.

On Foreign Missions.

Four Lectures. BY REV. W. K. FRICK, M. A.

1893-94.

On Home Missions.

Three Lectures. BY REV. G. H. GERBERDING, D. D.

1894-95.

During this year, every Thursday afternoon from 4 to 5, a special lecture is delivered before the whole Seminary by various persons appointed for this purpose.

1. On Foreign Missions.

Four Lectures. BY REV. L. G. ABRAHAMSON, *Foreign Missionary Editor of Augustana.**One Lecture.* BY REV. J. TELLEEN, *Superintendent of Foreign Missions.**One Lecture.* BY REV. E. EDMAN, M. D., *Missionary in India.**One Lecture.* BY REV. L. O. SKREFSRUD, *Missionary among the Santals of Bengal.*

2. On the Delivery of Sermons.

Two Lectures. BY REV. C. A. EVALD.

3. The Knowledge of Common Law Necessary to Ministerial Success.

One Lecture. BY W. H. STAAKE, ESQ., *Member of the Philadelphia Bar.*

4. Memorial Addresses.

Two Lectures: 1. *Dr. Passavant.* 2. *Dr. Krauth.* BY REV. PROF. H. W. ROTH, D. D.

5. Reformation Addresses.

Three Lectures: 1. *Gustavus Adolphus.* 2. *Martin Luther.* 3. *The Reformation of the 16th Century.* BY REV. PROF. H. W. ROTH, D. D.

6. On Gnosticism.

One Lecture. BY REV. PROF. G. H. GERBERDING, D. D.

7. On the Norwegian Church in this Country.

One Lecture. BY REV. GUSTAV OFTEDAL.

8. On Erasmus.

One Lecture. BY REV. PROF. W. A. SADTLER, PH. D.

9. On the Training of the Memory.

One Lecture. BY REV. PROF. W. W. WHITE.

10. The Fall of Babylon, a Fulfilment of Prophecy.
One Lecture. BY REV. J. N. KILDAHL.
11. Studies on Ruskin.
Three Lectures. BY PROF. WEIDNER.
12. The Lutheran Church.
One Lecture. BY PROF. WEIDNER.
13. Hints to Theological Students.
Two Lectures. BY PROF. WEIDNER.
14. The Angel of Jehovah.
One Lecture. BY REV. E. N. HEIMAN.
15. The Sunday School.
BY REV. PROF. G. H. GERBERDING, D. D.

LIBRARY.

The Library originated with the Rev. George E. Titzel Memorial Fund of \$600, presented through Messrs. Lewis Trauger and the Hon. George F. Huff, by Zion's Evangelical Lutheran Church, of Greensburgh, Pa., in loving memory of their deceased pastor. Donations have also been received in money and books from friends, and from publishers in this country and in England. Over 1000 volumes have been carefully selected for a reference library, and the library contains now about 3000 volumes.

Additions to the library, whether by the donation of books, or the contribution of money to purchase them, will be thankfully received. As the plan and method of study pursued in this Seminary requires a great deal of research on the part of the students, a large library will be absolutely necessary, and one that contains the best modern works of theology in all departments. We need a special fund of \$5000 for the purchase of the best modern works in German and English. Among the benefactors during the past year we would especially mention the following donors: The estate of Dr. Passavant, Rev. J. P. Hentz, Miss S. J. McGoun, Thomas H. Lane, B. Frank Weyman, G. W. Barker, Rev. Prof. F. A. Muhlenberg, D. D., LL. D.

The library is open on every day except Sunday, from 1 to 2, 5 to 6, and 7 to 9. Four assistant librarians are working in the library, and the accession, card, and index catalogues are being prepared under the direction of Dr. Weidner.

SEMINARY AID SOCIETY.

The Theological Seminary of the Evangelical Lutheran Church at Chicago, Ill., was organized in 1891 for the purpose of supplying our rapidly growing Church with a competent and consecrated ministry for the Western States. For many years the prayers and labors of those best acquainted with the wants of our Church in the West were directed to this end, but the difficulties in the way of beginning and maintaining a well-equipped Theological School were so many and great that its most enthusiastic friends would not have had the heart to undertake such a work had they not been moved to it by unmistakable indications of Providence. *They are therefore constrained to believe that, in bringing the cause of this Seminary to your attention, they are only asking you to consider and aid a manifest work of God.*

The blessings that have thus far marked its development have been such as to awaken great hopes for its future. Its graduates are already beginning to supply our vacant congregations. Its students, in addition to their theological education, are being familiarized with the practical work of the ministry by rendering service in congregations and missions in and around the great city in which the Seminary is located. Everything consistent with thoroughness in their studies has been done to combine practical with theoretical training, so that from the beginning of their course, its students may be kept near to the people.

The Board of Directors and the Faculty are anxious that the people should also be kept near to the Seminary in which their future ministers are preparing for their life-work. To this end they ask your personal interest and co-operation in forming a SEMINARY AID SOCIETY. A yearly contribution of *five dollars* to the funds of this Society entitles the contributor to membership. To keep the Branch Societies and the individual contributors throughout the country informed, and to strengthen the bond of sympathy between the Institution and its friends, each contributor will receive a copy of the annual catalogue in which everything of interest pertaining to the work and progress of the Seminary will be set forth. He

will also receive a certificate of membership properly signed and attested.

You can have your children enrolled as members; Bible classes, Sunday-schools, Luther Leagues, Ladies' Aid Societies, and all such organizations, can become members, and can also name one person for every five dollars contributed to the Seminary, and certificates of membership will be sent to these persons.

Is there any better way of doing good than to devote money to the preparing of young men for the gospel ministry? Can you dispose of your money so as to have more far-reaching results?

There are many who cannot engage in Christian work themselves on account of family or health, but who could help some one else in their stead.

With such a prospect opening before us, may we not count on *you* as an active friend of the Seminary, and a co-worker with those who are now trying to bear the burden of its support? We do not ask you to make a sacrifice, but invite you to avail yourself of the privilege of honoring the Lord with your substance, that by his blessing the Church you love may be able to multiply her power of bearing the Gospel to her children scattered abroad throughout the Great West.

Contributions may be sent through your pastor, or directly to *Prof. R. F. Weidner*, 1311 Sheffield Ave., Chicago, Ill., who will forward to you a certificate of membership and the Treasurer's receipt.

“CONCERNING GIVING AND RECEIVING.”

With the Apostle Peter, the Seminary can truly say: “Silver and gold have I none.” Yet to do well and worthily the great work for which, in God's providence, this institution has been founded, no small sum of money is annually needed.

To His praise be it said, and with grateful hearts, “Hitherto hath the Lord helped us.” May his blessing rest richly upon all who in any way have helped along the financial interests of the institution.

As a guide to those who have at heart the welfare of the Seminary, and who may ask for what purposes their

offerings and co-operation are requested, attention is respectfully called to the following particulars :—

I. HELP FOR WORTHY STUDENTS.

After careful examination, worthy and capable young men who need assistance for the prosecution of their studies will receive aid for work done.

They will be directed in the mission, school, or other church work for which they are found qualified ; and their necessary expenses in whole or in part will be provided for.

A contribution of \$2000 will provide a scholarship, exhibition, or clerkship, from which the necessary annual expenses for one student can be furnished.

II. THE SEMINARY LIBRARY.

Of the best books the library can never have too many. They are a perpetual help to the earnest student.

III. THE CURRENT EXPENSE ACCOUNT.

The yearly outlay for heating, lighting, janitor services, etc., etc., are large and most necessary for the comfort and efficient work of students and instructors.

IV. LECTURESHIP FOUNDATIONS.

The sum of \$5000 would endow such a foundation, and secure annually a course of lectures on topics of special interest and importance.

V. PROFESSORSHIPS IN THEOLOGY.

How better could one “honor the Lord with his substance” than by establishing an important chair in a theological seminary? Such an investment will work forever for the glory of our Lord and for the highest good of men.

VI. ADDITIONAL BUILDINGS.

A building for the library, a separate chapel, special lecture rooms, residences for professors — to provide either of these would be a blessed, useful work,

The officers of the institution will rejoice to correspond with any one who may think or plan to render the Seminary substantial help for any purpose.

BENEFACTORS.

The Seminary makes grateful acknowledgement to the kind friends who have so generously furnished rooms, as follows, in ELIZA HALL. No. 10 indicates the N. E. corner room on the first floor; No. 20, the corresponding room on the second floor, and so to the fourth. The numbers run westward; the even ones on the North, the odd on the South sides of the halls.

No. 10. Church of the Redeemer, Utica, N. Y.

No. 11. ———

No. 12. Zion's Mission Room by H. S. Berst, Esq., Erie, Pa.

Nos. 13 and 14, In Memoriam of Rev. William J. Mann, D. D., LL. D., born May 29th, 1819 at Stuttgart, Würt. Died June 20th, 1892. Furnished by his former students.

No. 15. Mission League of Luther Memorial Church, Erie, Pa.

No. 16. Pittsburgh Synod Mission League's Room.

No. 17. ———

No. 20. Albert G. Hertzel Memorial by A. Hertzel, Warren, Pa.

No. 21. Mary Isabelle Memorial by A. Hertzel, Warren, Pa.

No. 22. Willing Workers, Decatur, Ill.

No. 23. Wicker Park Young Lutherans, Chicago.

No. 24. Fort Wayne.

No. 25. St. Paul's Church, Humboldt Park, Chicago.

No. 26. Randolph Memorial by Mrs. Jane R. Passavant, Zelienople, Pa.

No. 27. Sophia Sheafer Memorial, Pittsburgh, Pa.

No. 30. In Memoriam, Rev. W. P. Shanor, a true Missionary, by his friend, William B. Wolfe.

No. 31. St. John's Sunday School Room, Dayton, Ohio.

No. 32. In Memory of James B. Wolfe of Pittsburgh, by his Mother.

No. 33. The Schmucker Room by Rev. B. Sadtler, D. D.

No. 34. Furnished by Mrs. William Hengerer, Buffalo, N. Y.

No. 35. Louis A. Schade Memorial. First General Council Mission League, Monaca, Pa.

No. 36. Pioneer Mission League, St. Mark's Church, Fargo, N. D.

- No. 37. Memorial. George H. Dieckmann, Vandalia, Ill.
 No. 40. By Ladies of St. John's Church, Minneapolis.
 No. 41. From the Women of Trinity Church, Buffalo, N. Y.
 No. 42. Friends from Tidioute, Pa.
 No. 43. Junior Missionary Society of Holy Trinity Church, Lancaster, Pa.
 No. 44. In Memory of Jacob Anseth, Sr., Buffalo, N. Y.

CONTRIBUTIONS.

All offerings, it matters not how small, will be thankfully received and duly acknowledged. All contributions please forward to—

Prof. R. F. Weidner, President,

1311 Sheffield Ave., Chicago, Ill.,

Or to—

Rev. H. W. Roth, D. D., Treasurer,

743 North Hoyne Ave., Chicago, Ill.

FORM OF BEQUEST.

The hope is entertained that many will be disposed to make bequests for the furtherance of the objects of this Seminary. A form is herewith given :—

I herewith give and bequeath to “The Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois,” the sum of —— (or that certain parcel and tract of land, etc.,) to be applied by the Directors to the purposes of said Seminary.

Every testator should be careful to comply with the laws of the State concerning bequests for charitable and religious purposes.

APPENDIX.

MATRICULATION EXAMINATION.

Logic.

Preliminary Examination. Jan. 2, 1895.

1. What is a law of thought?
2. Distinguish between a term, a proposition, a premise, and a syllogism.
3. Give illustrations of categorematic and syncategorematic words.
4. Give illustrations of general, collective, concrete, abstract, positive, negative, and privative terms.
5. Give the three chief causes of equivocation.
6. Illustrate extension and intension.
7. Give the scheme of classifying knowledge.
8. Give the four propositions with Euler's diagrams.
9. Give and explain the scheme of opposition of propositions.
10. Define inference, and illustrate conversion by limitation.
11. What is a mood, and how many valid moods are there?
12. What do you mean by figures?
13. Describe the following propositions :—
 - (1) Talents are often misused.
 - (2) Whoso loveth instruction loveth knowledge.

Pass Examination. March 28, 1895.

1. Distinguish the three causes by which the third and most important class of ambiguous terms has been produced.
2. Distinguish between the connotation and denotation of a term, and illustrate.
3. Trace the generalization or specialization of the following terms : genus, Cæsar, Utopia, doctor.
4. What is the character of the knowledge we have of the following objects? sound, magnetism, quadrangle, biology.
5. Enumerate the usual signs of the quantity of a proposition.
6. Show by means of the subcontrary propositions that contrary propositions may both be false.
7. Name and illustrate the kinds of logical conversion.
8. Name and explain the three primary laws of thought.

9. What is a Syllogism? State and prove the ordinary rules of Syllogism.
10. Define and illustrate Mood and Figure.
11. Explain and illustrate an Enthymeme, Sorites, Hypothetical Syllogism.
12. Illustrate *modus ponendo tollens*, and *modus tollendo ponens*.
13. Name and illustrate three forms of the Dilemma.
14. Explain and illustrate Logical Fallacy, Material Fallacy, *Petitio Principii*.
15. Distinguish between Induction, Traduction, Reasoning by Analogy.

PRELIMINARY EXAMINATION PAPERS.

We publish also a few specimen papers set for the PRELIMINARY EXAMINATIONS held Dec. 17-19, 1894 and Jan. 2-4, 1895. These papers are based upon the instruction given in each course during ten weeks from October to Christmas.

Each student was expected to answer every question.

COURSE I.—THEOLOGICAL ENCYCLOPÆDIA.

Dec. 18, 1894, 2-5 P. M.

1. What are the main topics discussed in the Introduction and under the General Part of Theological Encyclopædia?
2. Name the sciences belonging to the four great divisions of theology.
3. What are the right motives for seeking the ministry?
4. Under what three generic forms has religion manifested itself? and with reference to these forms, contrast : (a), Judaism, Heathenism, and Christianity; (b), Protestantism and Romanism; (c), Lutheranism and Calvinism.
5. Name the special gifts which a theological student ought to have, and state some of the more important principles which should mould his character.
6. Name the most important sciences auxiliary to theology, and give reasons why important.
7. Name some of the great philosophers, and give some hints how to study philosophy.
8. Give a brief definition of the following terms : pantheism, deism, materialism, atheism, rationalism, mysticism, pietism, churchly positivism.
9. Give a brief definition of all the sciences belonging to exegetical theology.
10. Give a brief history of hermeneutical principles before the Reformation.
11. Since the Reformation.
12. Define each of the five great divisions of hermeneutics.
13. Give a brief outline of grammatical hermeneutics.

14. Of historical hermeneutics.
15. Discuss the analogy of faith.
16. Give an outline of the proofs of the inspiration of the Bible.
17. Name in logical order the sciences embraced in practical theology, and define each.
18. Name in chronological order the teachers of practical theology up to the Reformation.
19. Give the ideal standard of preparation for one who would engage in the work of foreign missions.
20. How can a person become a good catechist?
21. Name the principal catechisms of Christendom, and give authors and date of publication.
22. Name chronologically the liturgies of the early Church.
23. Give the divisions of Harnack's *Practical Theology*.
24. What is the difference between the sacramental and the sacrificial in worship?
25. Name the fixed and variable in worship.

COURSE II.—GREEK JUNIOR.

The Gospel of Mark in Greek.

Jan. 3, 1895. 9:30–12:30.

1. Translate the following passages of the Greek text, and analyze all the verbs: Mark 1:38, 39; 2:5–7; 3:9, 10; 4:21–23; 5:30–32; 6:19, 20; 7:20–23; 8:34, 35; 10:46–49; 12:41, 42.

2. Write the Greek of the following phrases:—

- a.* The way of the Lord.
- b.* The Gospel of God.
- c.* The Holy One of God.
- d.* The Son of Man is Lord of the Sabbath.
- e.* Who is my father and my brother?
- f.* They who have ears to hear, let them hear.
- g.* The resurrection, eternal life, this parable, the first commandment, the Holy Ghost, the Shepherd of the sheep, the Son of the Blessed.

3. What strange request was made by the sons of Zebedee, and what was our Saviour's reply?

4. Explain the following words: Jesus, Messiah, Gospel, Satan, latchet, publican, shewbread, synagogue, talitha cumi, Pharisee, legion, amen.

5. For what readers, and with what object, was St. Mark's Gospel written?

COURSE III.—HEBREW JUNIOR.

After Ten Weeks of Study in Hebrew.

Dec. 18, 1894. 9:30–12:30.

1. Translate into Hebrew the following phrases:—

- a.* This good boy.
- b.* In the way.
- c.* To the earth.

- d.* In the evening.
2. Translate the following sentences :—
 - a.* Thou art the man.
 - b.* Who is that old man?
 - c.* He gave to me this book.
 - d.* He said to him, Who art thou?
 - e.* God is our strength.
 - f.* Great are the works of God.
 - g.* All the works which he did were just and sincere.
3. Write the inflection of the Hebrew for *king*, *word*.
4. Write the synopsis of the Hebrew for "*he ruled*,"—
 - a.* In the perfect.
 - b.* In the imperfect.
 - c.* In Kal.
 - d.* In Niphal.
 - e.* In Piel.
 - f.* In Hiphil.
5. Inflect this verb,—
 - a.* In Hiphil perfect.
 - b.* In Niphal imperfect.
 - c.* In Piel imperative.
 - d.* In Hithpaël imperfect.

COURSE IV.—BIBLICAL INTRODUCTION.

Dec. 19, 1894. 2-5 P. M.

1. Give the general periods and subdivisions of Old Testament history.
 2. Draw a map of Palestine.
 3. Draw a map of the Old Testament world, inserting chief seas, mountains, rivers, and cities.
 4. Name the families of the sons of Noah, with the races of to-day supposed to be their descendants.
 5. Name and locate the native tribes of Palestine.
 6. Give an account of the conquest of Canaan.
 7. Name David's foreign conquests.
 8. Name and describe the valleys in and about Jerusalem.
 9. Name the periods of the history of Jerusalem, with their dates.
 10. Name the places of special scripture interest near Jerusalem, and locate them on a map.
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11. Give an account of the formation of the Old Testament Canon.
 12. Give the divisions of the Hebrew Old Testament, and state how it differs from the English Bible.
 13. Give the different theories as to the authorship of the Pentateuch, with arguments in favor of what you regard the true view.
 14. Write a brief introduction to the book of Job.
 15. Name and explain the imprecatory Psalms.
 16. Illustrate the truth of the Old Testament narrative from the modern discoveries in Egypt.

17. From Babylonian and Assyrian discoveries.
18. From explorations in Palestine and the Sinaitic peninsula.

COURSE V.—CHURCH HISTORY.

Jan. 3, 1895. 2-5 P. M.

1. What is the task of Church history ?
 2. How may Church history be divided ?
 3. What influence did Judaism exert over heathenism ?
 4. Name the principal Roman emperors during the first three centuries, with their dates, and the approximate dates of the "ten persecutions."
 5. Distinguish between Ebionism, Gnosticism, and Manichæism.
 6. Name the Apostolic Fathers, and state what you know about the *Didache*.
 7. Describe the three great theological schools and tendencies of the Ante-Nicene Church, and name the leading theologians of each, giving language in which each wrote, with date of death.
 8. Give an account of Tertullian and his writings.
 9. Trace the development of the Episcopal hierarchy.
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10. Give an account of the times of Leo X.
 11. Give an account of the "Brothers of the Common Life."
 12. Of Meister Eckhart.
 13. Of the Lollards.
 14. Who was Francis Ximenes ?
 15. Give an account of John Huss and his teachings.
 16. Of Savonarola.
 17. Of the influence of humanism, and show why it could not bring about the Reformation.
-
18. Give a brief account of the cause of the thirty years' war, and of its principal hero.
 19. What do you know about Paul Gerhardt ?
 20. Give a brief account of the origin of the Westminster Confession.
 21. Define Gallicanism.
 22. In what way did the Jesuits acquire such immense power and wealth ?
 23. Give an account of the Syncretistic Controversy in the Lutheran Church.
 24. Give a brief account of Arndt, Scriver, and Francke.
 25. Of John Milton, Bunyan, George Fox, and Francis Bacon.

COURSE VII.—ENGLISH OLD TESTAMENT.

Covering the Pentateuch.

Jan. 4, 1895. 2-5 P. M.

1. Give an analysis of the book of Genesis, and indicate contents of principal chapters.

2. Of Exodus.
3. Give a full analysis of the book of Leviticus.
4. Of Numbers, and indicate contents of principal chapters.
5. Give an analysis of the book of Deuteronomy.
6. Give an exact statement, book by book, of the arrangement of the Hebrew Bible.
7. Prove that the Old Testament Canon had been completed for a long time at the time of Christ.
8. How can you prove the correctness of the Masoretic text?
9. Show that there is a unity of plan in the Pentateuch.
10. State the chief arguments against the Mosaic authorship of the Pentateuch, answer these arguments, and give reasons in favor of the Mosaic authorship.
11. Give the dates (Ussher) of the most important events recorded in the Pentateuch.
12. Arrange the six days of creation in a symmetrical table, and show why we are to regard these Cosmogonic days as long periods of time.
13. Where do we find (chapter and book) the record of the following :—
 - a. The call of Abraham.
 - b. The trial of Abraham.
 - c. Jacob's ladder.
 - d. Jacob's blessing.
 - e. The book of the covenant.
 - f. The law of holiness.
 - g. The punishment of Korah.
 - h. The story of Balaam.
 - i. The song of Moses.
14. Draw a map of the Sinaitic peninsula to illustrate the history of the Exodus, and the wanderings of Israel, marking the most important localities, and stating what events were connected with each.
15. State where the following passages occur (chapter and book), and explain with reference to the context :—
 - a. "If thou doest not well, sin coucheth at the door."
 - b. "The sons of God saw the daughters of men."
 - c. "In her mouth an olive leaf pluckt off."
 - d. "Let him dwell in the tents of Shem."
 - e. "And he counted it to him for righteousness."
 - f. "Behold the fire and the wood."
 - g. "Bless me, even me also, O my father."
 - h. "The scepter shall not depart from Judah."
16. Also the following passages :—
 - a. "I am that I am."
 - b. "They sank as lead in the mighty waters."
 - c. "The other lot for Azazel."
 - d. "The Lord bless thee and keep thee."
 - e. "I see him but not now :
I behold him but not nigh."
 - f. "His eye was not dim, nor his natural force abated."

17. Give a brief account of the plagues of Egypt in their right order.

18. Give an account of the Passover and explain its significance.

19. Describe the tabernacle and court, and give a brief history of its erection.

20. Give an account of the consecration of the priests, and describe their vestments.

COURSE IX.—HISTORY OF PHILOSOPHY.

Ancient Philosophy.

Dec. 19, 1894. 2-5 P. M.

1. Give several definitions of philosophy.
2. Wherein does a system of philosophy differ from a history of philosophy?
3. Give some account of Pythagoras and his principles.
4. What was the teaching of Heraclitus?
5. What was the atomistic philosophy?
6. Describe the relation of the Sophists to their age.
7. Give an account of the life, method, and doctrine of Socrates.
8. Into what periods may the philosophical labors of Plato be divided?
9. Give an account of his doctrine of ideas.
10. Of his view of the soul.
11. What can you tell of "The Republic"?
12. Give an account of the life and work of Aristotle.
13. Describe his method.
14. What did he teach concerning virtue?
15. Characterize Stoicism and Epicureanism.

COURSE X.—NEW TESTAMENT GREEK EXEGESIS.

(Covering Greek Text of 1 and 2 Thess., 1 and 2 Cor., and Romans.)

Jan. 3, 1895. 9 : 30-12 : 30.

1. Give a list, in chronological order, of the Pauline Epistles, indicating where and when written.
2. Translate 1 Thess. 2 : 17-20 with grammatical and illustrative notes.
3. Translate 2 Thess. 2 : 13-17, with grammatical notes.
4. Translate 1 Cor. 1 : 26-30.
5. 2 Cor. 12 : 11-13.
6. Give an account of the probable origin of the Church at Rome.
7. Give an exact but brief analysis of the Epistle to the Romans.
8. Translate Rom. 1 : 18-21, with explanatory notes.
9. Translate Rom. 3 : 20-24, with explanatory notes.
10. Translate Rom. 5 : 12-14, and explain.

11. Translate Rom. 6 : 1-4 ; 7 : 21-25 ; 8 : 18-21.
12. Write out the argument of Rom. 6 : 1-8 : 39.
13. State definitely how much of the *Greek Testament* you have read, and how much of Bengel's *Gnomon*, since you have attended the Seminary.

COURSE XI.—HEBREW EXEGESIS.

Dec. 18, 1894, 9:30-12:30.

1. Translate Ps. 23.
2. Translate Ps. 23 into Hebrew using the Revised English Version.
3. Write the synopsis of the Pe Guttural verb *to want* in Kal and Hiphil.
4. Of the Pe Guttural verb *to lie down* in Kal and Hiphil.
5. Of the Ayin Guttural verb *to lead* in Piel and Hithpael.
6. Of the Ayin Waw verb *to turn or return* in Kal, Piel, and Hiphil.
7. Of the verb *to walk* in Kal, Piel, Hiphil, and Hithpael.
8. Of the Pe Yod verb *to fear* in Kal and Niphal.
9. Of the Pe Nun and Ayin Guttural verb *to comfort* in Niphal, Piel, and Hithpael.
10. Of the Pe Guttural and Ayin Guttural verb *to prepare* in Kal.
11. Of the Pe Yod verb *to dwell* in Kal, Niphal, and Hiphil.

COURSE XII.—APOLOGETICS AND ETHICS.

Dec. 19, 1894. 9:30-12:30.

Apologetics.

1. What danger is there in discussing apologetical questions before untrained minds, and why?
2. Discuss briefly the nature of Christian evidences.
3. The method of Christian evidences.
4. The value of Christian evidences.
5. The reality, universality, and object of religion
6. The apologetical value of proofs of the existence of God.

Moral Philosophy.

7. Name and define the most important *objective* theories of the ultimate rule.
8. The *subjective* theories.
9. Define and distinguish between conscience, moral agency, will, *free will*, choice, moral disposition, and preference.
10. Classify duties.

Christian Ethics.

11. Distinguish between Moral Philosophy and Christian Ethics.

12. Give an analysis of Martensen's General Ethics.
13. Distinguish between Roman Catholic, Lutheran, and Reformed Ethics.
14. Discuss the ethical development of personality.
15. The freedom of the will.
16. Contrast optimism, pessimism, and Christianity.
17. Criticise the individualism (1) of Vinet, and (2) of Kierkegaard.
18. Criticise mysticism and quietism.
19. Distinguish between contemplative, mystic, and practical love.
20. Draw up an analysis of an essay on conscience.

COURSE XIII.—CATECHETICS AND DIACONICS.

Dec. 18, 1894. 2-5 P. M.

Catechetics.

1. Define catechetics and show its importance.
2. Name the topics discussed under historical catechetics.
3. State the privileges of the different orders of catechumens in the early Church.
4. Name the most prominent catechetical schools of the early Church, the most prominent catechists, and the principal subjects in which instruction was given.
5. When and by whom were the principal catechisms of Christendom prepared?
6. Show that catechisation is held in high esteem by the Lutheran Church.
7. Mention the topics discussed under theoretical catechetics.
8. State the best plan for forming a catechetical class.
9. Name the qualifications of a good catechist.
10. What are the aims of catechetical instruction?
11. Give an analysis of the Apostles' Creed and of Luther's explanation.
12. Define four different methods of catechisation.
13. Illustrate the synthetic and the analytic methods.

Diaconics.

1. Distinguish between Evangelistics, Home Missions, and Inner Mission.
2. What was the controlling principle in the life and activity of the early Christians?
3. Give an account of the origin and purpose of the diaconate.
4. How was the work of mercy carried on from 300-600 A. D.
5. During the Middle Ages?
6. What was the position of the Reformers with reference to all works of love and mercy?

7. Give a brief account of Francke, his institutions and their influences.

8. Who was the real founder of the Inner Mission? Give a brief sketch of his labors, and of his principal associates.

9. Classify the needs and evils which the Inner Mission seeks to relieve.

10. Discuss these needs and evils somewhat fully.

COURSE XIV.—DOGMATICS.

The Doctrine of God.

Jan. 4, 1895. 9:30–12:30.

1. What are the four great divisions of theology?

2. What three sciences belong to systematic theology?

3. Under what eight heads is the whole subject of dogmatics presented?

4. Under what sixteen headings is the subject of the doctrine of God discussed?

5. Why is a belief in a personal God necessary?

6. Classify and briefly define the divine attributes.

7. Distinguish between (a) a local, (b) a circumscriptive, (c) a definitive, and (d) a repletive presence, and illustrate.

8. Fill out and briefly explain the following analysis:—

The free will of God may be distinguished—

I. (a) as efficacious; (b).....

(aa).....

(bb).....

II. (a) as absolute; (b).....

III. (a) as antecedent; (b).....

IV. (a) of the sign; (b).....

V. (a) hidden; (b).....

9. Distinguish between (a) the holiness, (b) the righteousness, (c) the faithfulness, and (d) the love, of God.

10. Present the New Testament proof of the doctrine of the Trinity. (*Passages.*)

11. Prove from the New Testament that Jesus Christ is the true God. (*Passages.*)

12. What were the points at issue in the Trinitarian discussions of the third and fourth centuries?

13. Distinguish between *opera ad intra* and *opera ad extra*. Name them, and define the five personal peculiarities.

14. What four words (Greek) require a special study and examination in the discussion of the doctrine of predestination? Define each, and illustrate by Scripture passages.

15. Give the syllogism of predestination.

16. Why have we a right to infer that the six creation days were long periods, and not solar days of twelve or twenty-four hours?

17. Distinguish between the two internal acts and the external action in Providence. Give Greek terms and define.

18. Give the Biblical proof of the three forms in which Providence manifests itself, and define each.

19. How is the doctrine of co-operation explained with reference to the evil actions of men?

20. In what four-fold method does God govern the world? Define each.

21. Give the Hebrew and Greek words used in the Bible to designate miracles, and distinguish between them.

22. How would you answer the position that modern criticism takes with reference to angels?

23. Give a brief summary of John's doctrine concerning Satan.

24. Give an analysis of a full discussion of the following subjects treated under Theologia:—

- a.* The supernatural revelation of God.
- b.* The absolute personality of God.
- c.* The Scripture doctrine of the Trinity.
- d.* The Church doctrine of the Trinity.
- e.* The doctrine of Providence.
- f.* The doctrine of Miracles.

COURSE XVI.—HOMILETICS.

Dec. 17, 1894. 2-5 P. M.

1. What is true eloquence in preaching?
2. What are the requisites to effective preaching?
3. Give rules for the selection of texts.
4. What are the chief sources of error in the interpretation of a text?
5. Give six brief rules for the interpretation of a text.
6. Mention and illustrate the six different classes to which the subjects of sermons may be referred.
7. What is embraced in the true explanation of a text?
8. Name and define the principal varieties of argument.

9. What were the times, places, and character of preaching in the apostolic age?

10. What were the characteristics of Origen's preaching?

11. Give the time, place, and character of the preaching of Ambrose.

12. What were the differences between the preaching of the Latin and Greek fathers of the fourth century?

13. What attempts were made to elevate preaching at the beginning of the middle ages?

14. What effect did the Reformation have upon the manner of preaching?

COURSE XVIII.—THEOLOGICAL LITERATURE.

Jan. 3, 1895. 2-5 P. M.

1. Give a brief introduction to the first epistle of Clement of Rome, and briefly discuss the so-called second epistle.

2. Write a brief introduction to the epistle of Barnabas.
3. To "the Shepherd of Hermas."
4. To "the Didache."
5. Give an account of the most important writings of Augustine.
6. Write a brief introduction to Augustine's "City of God."
7. Give the trend of his argument against the boasts of the heathen.
8. How does he strengthen the faith of weak and doubting Christians?

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COURSE I.—THEOLOGICAL ENCYCLOPÆDIA.

May, 1894.

1. Give a brief outline of the different topics discussed in the introduction to Theological Encyclopædia.
2. Under what three generic forms has religion manifested itself, and contrast Judaism, heathenism, and Christianity with reference to these forms of religion.
3. Give a brief outline of the topics discussed in the general part of Theological Encyclopædia.
4. Name the four main departments of theology, and briefly define the various sciences included in each department.
5. Distinguish sharply between Isagogics, Hermeneutics, and Exegesis.
6. Give a brief analysis of Psychological Hermeneutics.
7. Discuss briefly *analogy of faith*.
8. Define Biblical Theology and outline a system both of the Old and New Testaments.
9. Distinguish between Patristics and Symbolics.
10. Name the different Symbolical books of the Lutheran Church, and give date and authorship.
11. In what, specially, does the Lutheran Church differ from the Baptists?
12. What are the five points of Calvinism, and wherein does the Lutheran Church differ?
13. Name some of the most prominent confessional Lutheran theologians of this century.
14. What points are discussed under Ecclesiastical Archæology?
15. Under what seven heads is the subject-matter of Dogmatics discussed?
16. Distinguish sharply between Evangelistics, Diaconics, and Catechetics.

COURSE VI.—ENGLISH NEW TESTAMENT.

May, 1894.

1. Mention any facts concerning our Lord's childhood which are not recorded in Matthew.

2. What portions of our Lord's life and teaching are peculiar to St. Luke's Gospel?

3. What are the chief points of contrast between the Gospel of John and the synoptists?

4. Give an account of the contents of Matthew 13 and John 10.

5. What miracles are recorded only by John?

6. What miracle is recorded by all four evangelists?

7. What is meant by our Lord's brethren?

8. Into what chief periods would you divide our Lord's ministry?

9. Where does Luke record the Sermon on the Mount?

10. When does our Saviour discuss the mission of the Comforter, and where is it recorded?

11. Give a full account of the Sadducees, their origin and peculiar tenets.

12. Give the topography of Jerusalem.

13. What special circumstances were connected with our Lord's visits to Samaria, and to Emmaus, and where are these visits recorded?

14. Where are the following passages recorded? Give the context.

a. "What God hath cleansed, make not thou common."

b. "Thou art my Son, this day have I begotten thee."

c. "For all have sinned, and fall short of the glory of God."

d. "From a babe thou hast known the sacred writings."

e. "Come unto me at Nicopolis."

15. Give an analysis of 1 Timothy.

16. Name Paul's letters in chronological order, and state why and where written.

17. Discuss the question of the authorship of the Epistle to the Hebrews.

18. What are the great doctrines principally discussed in each of the following epistles: Romans, Ephesians, Colossians, 1 Corinthians?

19. Where was Philippi, Ephesus, Colossæ, Crete, Iconium, Patmos?

20. Who was Onesimus, Epraphras, Epaphroditus?

21. What was the aim of James in writing his epistle? Give a brief analysis.

22. Name the antilegomena.

23. Name some of the miracles performed by Paul.

24. Write the names of the books of the New Testament in order, give number of chapters in each, and date of composition.

COURSE XIV.—DOGMATICS.

May, 1894.

1. Give an analysis of Theologia, Anthropologia, and Christologia.
2. Suppose a man denied the existence of God, what method would you use to establish the Being of God?
3. Classify, name, and briefly define the attributes of God.
4. Present the New Testament proof of the doctrine of the Trinity.
5. Name and define the five personal peculiarities of the three persons of the Trinity.
6. Give the Syllogism of Predestination.
7. In what three forms does Providence manifest itself, and define each.
8. In what fourfold method does God govern the world, and define each.
9. Name the three theories current with reference to the propagation of the soul, and establish the Biblical doctrine.
10. What is the Scriptural doctrine of the Freedom of the Will?
11. Discuss Sin: (*a*) origin, (*b*) cause, (*c*) kinds, (*d*) divisions, (*e*) result, (*f*) remedy.
12. Prove the Deity of Jesus Christ. (*Scripture passages.*)
13. Explain the *Communicatio Idiomatum* and describe the three kinds, by Scripture passages.
14. In what do the historical Reformed Churches and the Lutheran Church agree in the doctrine of the Person of Christ? and in what do they differ?
15. What is meant by the Kenotic theory? Give the Scriptural teaching on this point.
16. Give an analysis of Soteriologia, Pneumatologia, Ecclesiologia, and Eschatologia.
17. What was Anselm's theory of atonement, and in what did its weakness lie?
18. Name the acts of applying grace in the order of salvation, and clearly define each.
19. Discuss Justification; (*a*) its nature; (*b*) its ground; (*c*) means of bestowal; (*d*) means of reception; (*e*) effects.
20. Show by internal and external proof that the Scriptures are inspired.
21. Draw sharply the distinction between the Lutheran and the Roman Catholic doctrine of the Church.
22. Give a full analysis of a discussion on Baptism.
23. Present the various views held by different Churches concerning the doctrine of the Lord's Supper, and give the Scriptural teaching.

COURSE XVI.—HOMILETICS.

May, 1894.

1. Define Homiletics.
2. Name five preachers of the New Testament, and give characteristics of the preaching of three.

3. Characterize the preaching of the three great Cappadocians.

4. Who are regarded as the five great preachers of the Romish Church before the 13th century ?

5. What was the influence of the hierarchy on the preaching of the middle ages ?

6. State the influence of the Reformation upon Homiletics, in both the Evangelical and Romish Churches.

7. Describe Luther as a preacher.

8. How ought a sermon to be constructed, and what is its aim ?

9. What are the grand divisions of Homiletics with their subdivisions ?

10. Give five specifications of what not to preach.

11. Describe the Church year and show its influence upon preaching.

12. Describe the parts of a sermon.

13. What are the marks of a good division ?

14. Mention five marks of a good style in the composition of a sermon.

15. Treat Ps. 23 : 1 (*a*) by analysis, (*b*) by synthesis, (*c*) by synthetic homily.

16. Treat John 14 : 26 by synthetic homily.

COURSE XVII. PASTORAL THEOLOGY, LITURGICS, AND CHURCH POLITY.

1.—*Pastoral Theology. May, 1894.*

1. Name ten books which you consider most necessary for a *Lutheran* pastor.

2. Show that no one should publicly teach without a call.

3. What conditions, if any, may a Lutheran pastor make before accepting a call ?

4. How should church registers be kept ?

5. Wherein does Lutheran confession and absolution differ from Roman auricular confession ?

6. What are the *tempora clausa*, and to what extent should they be observed ?

7. Mention four special qualifications which the pastor needs in his care for souls.

8. Give some hints with reference to pastoral visitation.

9. Describe the right method of Christian discipline.

10. What do you regard as the best method with confirmation classes ? Time, subjects, and methods of instruction.

11. Suppose the Baptists are giving you trouble, what line of argument would you use ? (Outline.)

12. In a pastoral visit, how would you deal —

a. With a despondent Christian ?

b. With a presumptuous Christian ?

c. With a miserly Christian ?

2.—Liturgics and Church Polity. May, 1894.

1. How was public worship conducted in the Apostolic Church?

2. In the second and third centuries?

3. Distinguish between sacramental and sacrificial acts in Christian worship.

4. What views did the early Church hold regarding baptism?

5. Mention the subjects, the ministrants, the mode, the time, and the places of baptism.

6. What was the prevailing doctrinal view concerning the Lord's Supper in the early Church?

7. Name the parts of the liturgy of the Holy Supper.

8. How often and in what manner was the Lord's Supper celebrated in the early Church?

9. How did the celebration of the Lord's Supper influence the development of the Church's liturgy?

10. What was the original significance of the Lord's Prayer in the communion service?

11. Why and how did the early Church keep the Lord's Day?

12. Give a description of the Church year, and briefly trace its development.

13. Name the four periods of ecclesiastical architecture.

14. What principles should govern the construction of Protestant, especially Lutheran churches?

15. What can be said of the organization of the Apostolic Church?

16. Show the essential identity of presbyters and bishops in the first century.

17. Trace the development of the organization and government of the Church during the second and third centuries.

18. What theory of the origin of the episcopate is in closest harmony with the New Testament, and by what eminent English scholar is it advanced?

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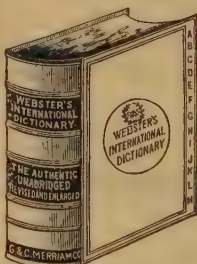
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